The Missionary Herald

VOLUME CVIII JANUARY 1912 NUMBER 1

THE YEAR 1912

promises to be a year of exceptional challenge to the American Board.

In China the march of progress has suddenly become a double-quick rush into a new era; the need of light and leadership in that huge empire makes a redoubled call on every school and station of the Board's four missions in China.

In Turkey the outlook of constitutional government is more critical than ever. While beset by enemies within and without, plagued by their own mistakes, hampered on every hand by distrust or deceit, the leaders of the new régime, as well as all the factions of that empire, have confidence in the good will and the sure word of the American missionary. He is as the shadow of a great rock in a weary land.

In Africa it is time to advance in Natal, where the Diamond Jubilee has opened the eyes of the colonists and stirred their enthusiasm as to the worth of what missions have been doing for the Zulu; time to advance also in Portuguese Africa, East and West, as the republican government at Lisbon displays a fairer and more friendly temper both to the native and to the missionary.

In Mexico, with the new president of the republic avowedly Protestant in his sympathies, there is such a call as never before to strengthen the higher schools and to send forth a stronger force of preachers and evangelists.

In Other Lands of the Board's work — India, Japan, Spain, Austria, the Island fields — the challenge, if not rising so peculiarly out of the situation of this very year, is yet so loud and insistent that it cannot be disregarded.

The Fact is, in the providence of God the American Board is planted just where things are happening in the world today. It cannot run away from its obligation; it ought not to lose its opportunity; it must not shirk its full endeavor.

The Year 1912 begins as if it would offer the biggest chance yet. To succeed this year will require the utmost help of every friend and supporter of the American Board. **Will you do your part?**

India's Contrast

THERE is a suggestive contrast between the press reports of the magnificent coronation *durbar* at Delhi, to which our frontispiece calls attention, and the story of the famine situation in West India reported in one of the articles of this number. Yet the *durbar* may be worth all it has cost; indirectly it may be of the utmost value to the burdened millions of India, as it enhances their regard for their British rulers, whose sincere and effective endeavors toward curing the ills that menace India's life were well pointed out in Dr. R. E. Hume's article, "In Sulky India," published last month.

Our Missionary Reporters

UNUSUAL space is given in this number to Letters from the Missions, the Wide Field department being omitted to leave room for several extended letters from China, written since the outbreak of the revolution. We commend these letters to the special attention of every reader. Dr. Herrick's illuminating article on the Turkish situation also will be welcomed by all who would get the judgment of a wise, fair-minded, and experienced observer who has lived in Turkey since 1859.

Renewal of Subscriptions

SUBSCRIPTIONS to the *Missionary Herald* expire all along the year, but most commonly they end with the close of the calendar year. January is therefore particularly the time for renewals. It will save the cost of correspondence if subscriptions are renewed promptly, without waiting for notice from this office. As the post office rules are strict in this matter, no option is left to the publisher as to letting unpaid subscriptions continue.

In this connection may the suggestion again be made, that if each reader of the *Herald* will encourage some one else to become a subscriber, on the ground of his own appreciation of the magazine, he will render valued service to the publishing department, to say nothing of extending the knowledge of the Board's work.

January Sixteenth

THE following message from the National Council Apportionment Commission is gladly given the place asked for in this number of the *Missionary Herald:* "The attention of pastors, church treasurers, and others concerned is called to *January 16, 1912,* as the date after which the treasurers of the missionary societies cannot report to the Year-Book of 1912 contributions sent them for the year 1911. This date applies to the receiving of contributions at the district or state office of a society as well as at the central office. All 1911 contributions sent after January 1 and before January 16 should be marked for the year 1911. Here is your chance to make a final cleaning up for your 1911 apportionment record."

China's Outlook

AT this writing (December 15) events seem to re-enforce the prediction made in the December *Herald* that the revolution in China would reach settlement through a coalition of the imperial and the rebel leaders. The lack of news just now reflects the virtual armistice between the two parties, pending the result of a conference of their representatives at Shanghai, the revolutionists being headed by Dr. Wu Ting Fang and the premier's delegates by Tang Shao Li. It is understood that this conference is to determine the form of government to be demanded. It looks more probable than even a month ago that the Manchu government is doomed, and as well that a formal republic will not be immediately instituted.

Yuan Shih Kai is still the strong man of the empire, and seems ready to make such concessions as are necessary to win to his side the more conservative of the revolutionists. If together they can restrain the more radical spirits of both parties, it may be that Manchus and Chinese will settle down to live together in peace under a constitutional government, with the question of its ultimate form, whether as a limited monarchy or a republic, left in abeyance.

In the increasing disorder and uncertainty of the time, it seemed wise to our missionaries, in many of the interior stations, that most of the women and children, and to some extent the men, should go to safer quarters at the stations in port cities; so they came from Shansi, to Peking; from Paotingfu, to Tientsin; and from Shaowu and Inghok, to Foochow. These removals were taken as precautionary measures against the dangers involved in rowdyism and rioting, rather than as indications of rising anti-foreign feeling. All agree that the situation as regards foreigners in China is totally different from that of Boxer days.

A Call to Prayer

Do any of us appreciate as we should the gigantic nature of the conflict now in progress in China? Estimates of the population of that empire vary greatly, but it is doubtless true that it exceeds by many millions the total populations of the United States, Great Britain, France, Germany, Italy, and Spain. China is now struggling for its life; its myriads of people are aroused as never before; the world has never witnessed such a mighty revolution; and this is the very crisis of the conflict. A few weeks, perhaps a few days, may witness a transformation in the Celestial Kingdom which will be epochal; the issue will bear directly upon the condition of the world for years and centuries. Are Christian people keeping in mind the mighty import of this time? How many prayers are going up to God in our churches, in our homes, and in our closets, for the divine direction of these momentous events? May the God who knew King Cyrus and girded him, though he had not known God, gird and guide Yuan Shih Kai!

The Pressure upon Turkey

AMID the shifting scenes reported from Turkey, connected with the political situation, there is nothing that seems to give hope of any speedy change for the better. It is somewhat assuring, however, to find that the government has announced its plans under the lead of the Committee of Union and Progress, and has secured a vote of confidence from the parliament. Among the distinct objects it will have in view is the "cementing of all the elements in the empire by safeguarding their religious privileges." It will be no slight benefit to Turkey if the Italian assault upon its integrity shall serve to unite the various parties of the empire in resisting the attack from without, thus subordinating internal commotions. Just now there is reported a disposition in Turkey to withdraw from its recent affiliations with Germany, while seeking to secure the friendship of England. The attitude of the British press of late appears to us unreasonable and unjust, and calculated to repel the seeming desire of the Turks to come into closer relations with Great Britain.

Postponement of the Turkey Deputation

THE prevalence of cholera throughout Turkey and the Levant, and the uncertainties of the war between Italy and Turkey, compelled the question whether the proposed Deputation and the All-Turkey conference could wisely be attempted now. The Committee ad Interim of the Turkey Missions met at Constantinople the last week in November and deliberated upon the situation. It was their conclusion, that with the likelihood of quarantine interference or of political complications, it would not be prudent to undertake so important a missionary survey at this time. To this recommendation the Prudential Committee agreed at its meeting of December 12. Both the Deputation visit and the conference are therefore postponed to a more auspicious time.

Under False Pretenses

IT is not a pleasant task to attack anybody's reputation. It seems necessary, however, to proclaim as widely as possible that one, George S. Barsoom, who claims to be a converted Turk and to be seeking money for some Christian work in Turkey, is a fraud. His claims are many as to his business standing, church membership, and list of influential friends; but the facts are that he

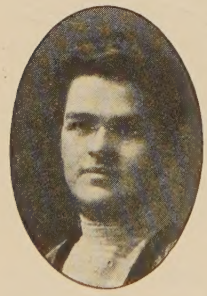
has a long record of misdeeds; that he has been in the hands of the police; that he is not a Turk at all, but an Armenian; and that he is a clever, but untrustworthy adventurer. Secretaries Barton of the American Board and Speer of the Presbyterian Board have united in a public warning to pastors and churches whom this man may approach. It is too bad that he should secure letters of approval from prominent ministers with which to pursue his evil trade still further.

Letters to West Africa

IT becomes necessary to make one more statement as to the addresses of letters to the West Africa Mission. Word has just come from the mission that they have decided to make another change in the method of securing mail, which is now to be intrusted to the mail service of the Angola government. Henceforth mail for any of the West Africa stations should be addressed Bailundo, Angola, Africa, via Lisbon.

Returning to Japan

ONLY one name is to be added this month to our roll of new missionaries, that of Miss Edith Curtis, who sailed on December 19th to join the Japan Mission. She is a daughter of Rev. and Mrs. William W. Curtis, formerly missionaries of the Board in Sendai and Sapporo, Japan, but who withdrew from service in 1896. After a time they located in Oberlin, where Miss Curtis studied, securing the degree of A.B. from Oberlin College in 1910. She became a Student Volunteer in 1909. Her desire has been to go to Japan, where several of her kindred are now in missionary service. Miss Curtis has been adopted by the Woman's Board, Boston.



MISS CURTIS

On the same vessel sails Mrs. Frances H. Davis, returning to the mission in which she and her husband, Rev. Dr. Jerome D. Davis, labored so long and so efficiently. Since the death of her husband, Mrs. Davis has been residing in Oberlin, but seeks now, to the great gratification of her associates in the mission, to return to the work to which she has hitherto given her life.

The Annual Report for 1911

AT the beginning of 1912 the American Board offers some new publications to its constituency. First of all, there is the Annual Report, an illustrated pamphlet of over two hundred pages, which not only records the transactions of the year in home administration and on the fields, but furnishes in compact form a series of pen pictures of the missions and their departments of work. This year, under a new system of grouping the material, the review is even clearer and, it is believed, more readable than ever before. This report will be attractive, not only to the corporate members, to whom it is sent, but to all friends of the Board. Though a price is not set upon it, inasmuch as the cost of issuing it amounts to several hundred dollars it will be an appreciated help to the publishing department if any one who desires a copy will send at least a dime with his request, and full address.

Other New Issues

A NEW number in the Envelope Series appears January 1, entitled, "Along Turkish Highways." It contains a racy and entertaining sketch of how one new missionary, Rev. C. H. Holbrook, got to his field, and incidentally furnishes a deal of information as to actual conditions and the outlook of life today in the interior of Turkey. It will cost but a dime to secure this and the three other numbers of the Envelope Series for 1912.

The striking article of Adachi Kinnosuke, in the *Century Magazine* for September, 1911, entitled, "Christian Missions in Japan," to which allusion was made in a recent number of the *Missionary Herald*, is now reprinted in an attractive illustrated booklet, and is on sale at the Board Rooms at five cents a copy. It furnishes capital testimony

from an outsider as to the work of Christian missions in the Sunrise Kingdom.

Attention is still to be called to the American Board Almanac for 1912 (ten cents a copy; fifteen copies for a dollar) and to the new and cheaper editions of the "Story of the American Board," which put that book within the reach of all.

Two Valuable Handbooks

AMONG the publications which those who seek to keep abreast of the missionary branch of the world's work have come to regard as indispensable are two volumes constructed on the same lines: "The Christian Movement in Japan" and the "China Year-Book." Each of them gives in concise and yet comprehensive form a survey of the progress of their fields, not only as to strictly religious affairs, but also as to related lines of political, educational, and social welfare. The Missionary Education Movement, 156 Fifth Avenue, New York, renders good service to all students of missionary affairs in undertaking to be the sales agent for these books in this country. The books may be obtained of them at the following prices: "The China Mission Year-Book," $1.50, postpaid; "The Christian Movement in Japan," 87 cents, postpaid.

Everyland Deserves Every Child

NOBODY can wish a better magazine for boys and girls than *Everyland;* superb in printing and illustration, bright from cover to cover with attractive articles and departments; catching attention by novel devices in form and material, and withal aiming to interest the children in the best things of the world. It is frankly a missionary magazine, dealing with home and foreign missions, the peace movement, and many forms of modern philanthropy. Yet is it no sugar-coated pill; rather a frosted cake, whose substance is found to be so appetizing that the make-up of the magazine is just an added delight. The secret of its charm is revealed when it is said that its editors are Mrs. Lucy W. Peabody and Mrs. Helen Barrett Montgomery. It is an undenominational quarterly magazine; price, fifteen cents a copy, fifty cents a year. Send for a sample copy, or take our word for it and try a year's subscription for some child. Subscriptions may be sent through the American Board's Publishing Department, or directly to Everyland Publishing Co., West Medford, Mass.

A Memorial to Titus Coan

THE Congregational Church in Killingworth, Conn., is to place a bronze tablet in its church building in memory of Titus Coan, the famous missionary of the American Board to the Hawaiian Islands from 1834–82. In addition it is proposed to mark with an appropriate inscription the large bowlder near the church and in front of the house where Dr. Coan was born. The plans involve an expenditure of $475, and as the church is not able to undertake this alone, it has sought and is receiving the practical co-operation of relatives and friends of Dr. Coan. If any such friends who have not been reached directly are moved to make a contribution thereto, when they learn of what is contemplated, they may send their gift to Rev. W. A. Jenkins, R. F. D. No. 2, Clinton, Conn., the treasurer of the fund and pastor of the church.

A Useful Old Age

THE *Missionary Herald* Club in a certain Massachusetts church has for some years been secured by one who is now in her eighty-sixth year and who describes herself as a physical wreck. "Love for the *Herald,*" she adds, "and for the work which it represents, has induced me to make this effort."

It is not surprising to find that this club has four new members for 1912, fourteen in all. Yet it is safe to say that there are a thousand Congregational churches in the land in which a similar club could be secured; in which, too, it could be far more easily organized than by this aged and invalid woman.

THE HIGH COST OF LIVING

By Rev. WILLIAM C. COOPER, of Salonica, Turkey in Europe

HE was a young man who had suffered much persecution from members of the Orthodox church because he became a Protestant. By hard work he earned his own way from earliest boyhood, secured an education, and, with his young bride, went to take charge of one of our village churches. He had written me for an increase of salary, and between sessions of the annual conference I took him out for a walk on the hills to inquire more particularly whether indeed his salary of $158.40 per year and house rent were insufficient. He said: "I am thankful for what I have, and am not in the least complaining; but in the last few weeks I have had to do what I never did before, even when as an orphan boy I was supporting myself and learning a trade in the city — I have had to contract a debt. I owe fifteen dollars, and now for the first time in my life it is possible for one to say to me, 'You are a Christian; why don't you pay what you owe me?'

"My wife is economical; I get a little piece of meat, and she makes soup and gravy and makes it last three meals. But for a month we have had no meat; only bread. My wife never complains; she never says, 'Why don't you get this or that'; but I feel sorry for her just the same. I do spend money for books and papers; I must have them; and the tithe of my income I give to the Lord; but I spend for nothing else save necessities."

I asked him how much of an increase in salary he desired, and he thought that if he had $17.60 more a year he could get along. I am treasurer of the station, and I thought of the Native Agency page on the ledger and its balance of $121.50 on the wrong side, which I am trying to wipe out before the next "semi-annual." And I knew his church could pay no more than the amount already laid upon them. Could I find $17.60 anywhere save out of my own well-drained pocket? I did not know, and do not yet; but I promised him that he should have the increase, so the young wife will not have to want for food.

As we parted he remarked, "A man said to me the other day that he did not want any of his sons to go into the ministry, seeing the way ministers have to live; but I told him that if I had ten sons I should want them all to be ministers."

The incident related above reflects a situation now all too common on almost every mission field, and one which accounts in part for the added expense, year by year, of the American Board's enterprise. The increased cost of living may be a pleasing subject of debate in America; there are those who question the fact; there can be no question but that it is a reality, and a bitter one, in lands where both the living and the wage are far below the standards that Americans count endurable. The advance of civilization is rapidly carrying prices upward throughout Asia and Africa. That there is a corresponding advance in Europe is evidenced, not only by Mr. Cooper's story, but by figures from the statement of a preacher of Bohemia, forwarded by Dr. Clark, of Prague; figures which give specific increases in cost of the necessities of life between the years 1903 and 1911. It appears that coal costs two and a half times as much now as then; potatoes three times as much; milk, sugar, and flour have increased in price more than a third. The statement closes, "We never taste of butter and meat."

A WITCH'S GREETING

By SAHLUKENE CELE, of South Africa

Translated by JAMES B. McCORD, M.D.

To The White People in America.

Lords and Ladies All.

I AM only a witch doctor. Not exactly a witch doctor either, for I don't give people medicines or charms to cure them if they are bewitched. I only smell out for them the witch who has bewitched them or tell them the sickness which has "just come of itself." I really don't know how I can tell them these things or even what I tell them, for I forget the words that I speak as soon as they have left my mouth.

SAHLUKENE CELE

This has been a great trouble to me. It came upon me when I was a little girl about 14 years old, at the time of the rinderpest (1895) when all the cattle died. I began to have pains in my shoulders and would cry a great deal without knowing why. I didn't want to speak to people and would never speak to any one except my mother and then only when I wanted something very much. If people talked to me I would run off into the woods so as to be alone. I was this way about a year until at last my parents took me to a witch doctor for him to cure me. He told me I was a little fool and took switches and tried to whip it out of me. The whipping hurt me very much, but I don't think that it hurt the spirits in me for they didn't leave. At last the doctor saw that he couldn't cure me, so he trained me to be a smelling-out doctor.

I stayed with the doctor a year and then went home. Soon people began to come to me to have me tell them of their sicknesses or to ask me about other things. When they come I begin to feel nervous and have pains in my shoulders. Then my thoughts begin to be all mixed up and I know that I am talking but I don't know what I am talking about. When they go away I forget everything that I have said.

All the money that the people brought to me I had to give to my father. Even now when I am married I have to send to my parents all the money I make in this way. My father and mother are both heathen. I have a brother who is a christian and another small brother who perhaps will be when he is old enough. My brother wants my mother to be a christian but her heart does not tell her to do so. He also wants me to be a christian and my heart tells me to, but I cannot so long as these spirits have possession of me. The doctor (missionary doctor) tells me that

they will leave if I become a christian and other people have told me the same thing. I hope that it is true. I may try some day. I am still thinking about it.

I must say good-bye now. Perhaps the next time you see me I will be dressed like a christian — who knows? If my heart leads me that way I think that I will. I am —

SAHLUKENE CELE,
the Witch Doctor.

LAST NEW YEAR'S IN TOKYO

Unfortunately the authorship of the following sketch has been somehow lost from record, so that it must be printed here anonymously. The illustrations are from photographs furnished by Rev. A. W. Stanford, of Kobe, and represent New Year scenes of 1911 in that city. — THE EDITOR.

TOKYO is a great city. It contends with Chicago in respect to population, now claiming officially a little over two million souls. It is great in distances, having, even for its acknowledged population, a large area — about fifty-six square miles.

The change which comes over the city during the closing days of December and early days of January is still in many ways surprising. The Japanese anxiety to settle up all accounts on December 31, so as to be able to face the new year without care or regret, has not left the Yedokian. To do this, he hustles about in the last day of the year, in manner half mad, and can still work all the last night of the year in his struggle to get even with the world and make up for the neglect of months' standing. Though the severity of the times led to a few suicides among those who had been too reckless in business, it is perhaps true that the masses of the people were able to meet the year's end with more than average satisfaction.

The weather in Tokyo being fairly good, no hindrance existed to the enjoyment of the usual pastimes, and young and old, male and female, were seen busy at the usual calling, or amusing themselves with the battledore and shuttlecock and new-fangled kites. Wide streets became lanes heavily bordered with trees, utilized for the day and giving the city an interesting and quiet appearance. No business was done except at post and telegraph offices, and all sought recreation and paid their social debts. True, the Japanese gentleman in some cases made his round of friendly calls clad in a Prince Albert, silk hat, kid gloves, a cane of the latest approved form and fashion, and rode in a fine, new automobile; a condition of affairs which ten years ago would not have seemed even possible in this "land of inconsequent now." Yet he must make some calls and keep up the fashion. It becomes more apparent from year to year, however, that old customs are gradually losing their hold, and calling cards are often simply mailed to their destination.

On no previous New Year occasion has it been possible to witness among the men on street and car so many cases of boisterous conduct, the result of indulgence in foreign liquors. Young men were seen to treat ladies publicly on the cars in a manner so shocking as to cause the old resident to wonder whether he really were in polite Japan. It was in some instances painfully evident that street car conductors have not yet learned their responsibility for the decent care of their cars when drunken passengers appear. All this brings the suggestion that the beer halls thrive well, though institutions which promote the moral health and happiness of the people struggle for an existence.

Tokyo on New Year's eve is today a scene of strange contrasts. Scores of little shops beside the street sell ancient curios, New Year cards decorated with the boar, and a thousand other strange trinkets suggestive of long ago, while along the same street spins a

HAPPY NEW YEAR IN JAPAN

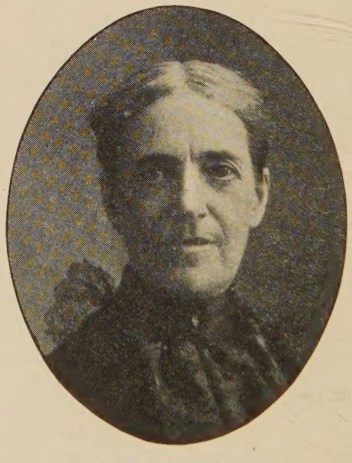
1. In the shopping district; the long curtains, blue with a white band, bear the crest or coat of arms of the merchant.
2. Before a business house; the arch is in foreign style.
3. A Shinto shrine.
4. A passageway.
5. A pilgrim worshiping at the tomb of the deified Kusunoki Masashige, the George Washington of Japan.

twentieth century electric car, with good appointments; telephones bear messages of "Dozo Aikawarazu," while country people in *kimono* and *hakama* and *geta* of a style a thousand years old, out to see the sights of the capital under electric illumination, gaze with wonder upon a phonograph which grinds out the tin-pan songs in Japanese. The front of one house is heavily decorated with braided and twisted straw emblems of the Shinto faith, while the next door bears equally attractive modern advertisements of articles positively Christian and essentially foreign. A fine struggle is going on between the old and new — a jargon of music, a contradiction in religion, a subversion of ethics and morality — ridiculous to the artist, hopeful to the philanthropist, and intensely interesting to the sociologist. Out of it will come a new Tokyo and, please God, a new nation.

THE FLORENCE NIGHTINGALE OF JAPAN[1]

By Miss SUSAN A. SEARLE, of Kobe

MISS ELIZA TALCOTT, one of the first two single women sent to Japan by our Woman's Boards, was well fitted to be a pioneer and an example to those who followed her. In those days both suitable text-books and instructors who knew how to teach the language were hardly to be found, and Miss Talcott used to say that when seated with her teacher she felt as if she were by the side of a deep well with no bucket to draw the water she knew was there. In spite of these difficulties, she acquired so good a knowledge of Japanese that she was long known as the best woman speaker of it in the mission.



MISS ELIZA TALCOTT

Always gentle and unassuming, she yet gave an impression of strength and dignity which made us younger women stand a bit in awe of her. We could easily believe the story of the angry man who advanced upon her with his drawn sword, only to be quieted and shamed by her fearless gentleness; and that other story of the mother of one of the schoolgirls, who fiercely shook her fist in Miss Talcott's face because she held her responsible for the plan to marry a daughter to a man beneath her in position, but who gave her consent to the marriage after an hour's talk with Miss Talcott.

One secret of this woman's great influence with the Japanese was that she was never in a hurry. She seemed to enjoy the endless consultations as much as her callers; such small matters as mealtime or bedtime were apparently forgotten if there was an opportunity to show kindly sympathy with some one in trouble or to lead a soul nearer to God. Waiting for her to come home from a missionary tour or to join them at a summer camp, her friends never knew when to expect her, for so long as

[1] Eliza Talcott was born at Vernon, Conn., May 22, 1836, and died at Kyoto, Japan, November 1, 1911. Educated at Miss Porter's School, Farmington, and at State Normal School, New Britain, she taught for several years before her appointment as a missionary of the American Board, to be supported by the Woman's Board of Missions. She sailed from San Francisco for Japan, March 1, 1873. Two furloughs were spent in the United States. On returning from the second furlough, in 1900, Miss Talcott was detained for several years in Honolulu to help in Christian work for the Japanese there.

any one needed her help the next train or the next week would do just as well for the journey to a resting place.

Her judgments were always generous. She saw the best qualities in every one; occasionally to the embarrassment of a friend, induced to employ one of her *protégés* who afterwards proved unworthy, but to the inspiration of many a soul, encouraged by her belief in him to do his best.

Her work has been varied. With Miss Dudley she opened the Kobe Home, now known as Kobe College. Leaving that in other hands, though returning for a time when needed, she became a touring evangelist. She was ready to go anywhere and to take up any line of work. Tottori station was opened by her. During the war between China and Japan her services in the military hospitals at Hiroshima secured for her the title of the Florence Nightingale of Japan. In the Nurses' Training School at Kyoto, among the Japanese in Hawaii, in the Woman's Evangelistic School at Kobe, her influence and her work have been most valuable. After she was seventy years old, fellow-missionaries twenty years or more younger were wont to declare that she could tire out any of them.

Strong and efficient as she was, she seemed to have no idea of her own ability, but was surprised and almost distressed at any attempt to show her the honor we all felt was her due.

So constantly, quietly, and as a matter of course did she undertake the work she believed God had given her to do, that her friends used sometimes to wonder whether she really had any of the human shrinking from hard things which troubled them. Yet she did shrink from appearing in public; the writer was touched on the occasion of the first celebration of Founder's Day at Kobe College (in 1909) by her confession of dread of making the brief address for which she had been asked.

Wordsworth's lines in honor of his wife seem to fit this noble woman: —

"The reason firm, the temperate will,
Endurance, forethought, strength, and skill,
A perfect woman, nobly planned,
To warn, to comfort, and command."

AGAIN FAMINE

IN CHINA

By Rev. EDWIN E. AIKEN, of Paotingfu

THE Master's words, "The poor ye have always with you," find fresh illustration in the tidings which reach us from China. To the suffering caused by civil war are added the horrors of flood and famine. The great Yangtze River in Central China has overflowed its banks, the current at Wuhu rising higher than at any time of which there are records; so that 250 miles from the sea, a region forty-five miles wide has been flooded, and hundreds of thousands of people have been driven from their homes. Other floods have also occurred along the courses of the Hwai and Yuan Rivers; altogether in Central China three provinces, Anhwei, Kiangsu, and Hunan, and probably, too, some others are affected, and not less than 500,000 families are in desperate need of help.

A strong interdenominational and international committee has been formed at Shanghai, of which Bishop Graves, of the American Episcopal Mission, is chairman, Dr. Wu Ting Fang, ex-minister to the United States, is vice-chairman, and Mr. C. R. Scott, manager of the International Banking Corporation, is the foreign treasurer; while Mr. Bondfield, of the British and Foreign Bible Society, the commissioner of customs, the heads of several large American and European business houses, and nine prominent Chi-

A NEEDY CASE

nese, besides Dr. Wu Ting Fang, are members of the committee. Of the vast numbers who are face to face with starvation, the committee will undertake to support those whom it may have funds to help.

The committee aim not only to give immediate relief, but to do all that can be done towards preventing the recurrence of flood and famine in future. The appeal which they issue states that the work of giving relief will be most carefully organized, and that an effort will be made to use all money, not only to save life, but also to employ those receiving aid as far as possible in such works as the building of dykes or the digging of canals that may prevent further floods. The committee will use what influence it has to bring about permanent conservancy work, and will plan all its efforts to fit with the larger schemes, which can only be undertaken by the government.

A similar appeal comes from our own field at Paotingfu. Mr. McCann writes that three rivers in the district south of the city have overflowed, flooding large areas and destroying crops, which in some places are a total loss, so that famine conditions prevail all over the region south of Paotingfu, which is the mission field belonging to that station. Several villages where we have Christian centers, to say nothing of others, are, like those flooded in Central China, face to face with starvation. A small contribution has been secured locally, but this, Mr. McCann says, is nothing in comparison with the need. Here, too, the aim will be to give aid, as far as possible, in exchange for work, in dyking or digging, that may help to prevent future floods.

Three dollars a month, or fifteen dollars for five months, is the estimated amount needed to support a family of these who are in such desperate extremity; living on chaff, roots, leaves, and the bark of trees, growing thin, gaunt, and weak from hunger, daily seeing the pitiless wolf of starvation waiting at the door — if, indeed, they have any shelter at all — for themselves and their loved ones! Who can picture the horrors of famine?

The appeal is made for aid for our Christians and those who may be suffering with them in our own mission field, as well as for others whom we may be able to help.

IN INDIA

RAINFALL in Western India this year has been very deficient. The irregularity of the monsoon rains in July and August filled Northern India with anxiety. Happily, September rains came to save the crops in all this region, except in the

northern part of the Bombay Presidency. Here there was no such relief; the first crops did not ripen; there was no rain to prepare the ground for the second crop. Now there is no escape from famine conditions until next August; the prices of grain and fodder are already almost as high as they were in 1900, and plans are forming to meet the dire necessities of the case.

The Marathi Mission of the American Board, whose field is thus afflicted, has appointed a committee on famine relief, consisting of Dr. R. A. Hume, of Ahmednagar, Rev. L. S. Gates, of Sholapur, and Rev. William Hazen, of Bombay. This committee has issued an appeal for aid from America, through the *Christian Herald*, and is preparing to administer, with the care and skill learned from past experience, the funds that are forthcoming.

The committee declares that it does not expect such a flow of charity as in the last famine; the suffering will not be so widespread, probably not so severe. Dr. J. E. Abbott, till lately a member of the Marathi Mission, but now in this country, who is heartily supporting this appeal by letters to leading journals, calls attention to the fact that the severest blow of the famine falls on classes other than the comparatively well-to-do farming class. The wild tribes in the hills, the laborers who are dependent on the prosperity of others, the petty artisans whose customers are the poor, the wandering classes — these suffer first and the most severely.

The government will do much for all the sufferers; provide famine relief works, suspend taxes; open forest reserves for grazing; distribute alms to the feeblest. But there is need of supplementing government effort and of relieving overlooked or special cases of distress. Here is a door of opportunity for the Christian missionary and the occasion for this appeal of the Marathi Mission.

WAITING FOR BREAD

It would not be fair to transfer to famine relief any of the money that is contributed for the regular work of the American Board; moreover it is necessary that the sources of those funds shall not be diverted from the steady support of the direct missionary work that has been assumed. Extra gifts, however, for this special and temporary need will be gratefully received by Frank H. Wiggin, Treasurer, 14 Beacon Street, Boston, and forwarded at once to China or to India, or in part to both lands, according to directions.

BUILDING THE CHURCH AT DAVAO

By Secretary D. BREWER EDDY

"WE are about ready to lay the corner stone of our new church building. The foundation posts are all in, and the cement around them is as hard as a rock." That is the cheering message from Mr. Black in Davao, and all young people who had a hand in that church are hereby invited to be present at the Christmas exercises to be held in the Sunday school room. They must push the building rapidly to get the roof on and to get all those windows you paid for in their proper places, to say nothing of the teak wood pillars and the doors and pews.

The letter goes on to say that it is actually Chinese cement in which those posts are being laid — and in a colony of the United States, too! Oh, what does the cement trust think of that for ruinous competition? As for the wood, did you ever see the sort that won't float? Put a chip or a log or a lath made from teak into the pond and down it goes. It will stand moisture that would rot an ordinary wood, but it makes a heavy load for brother ox who appears in the picture.

Look straight ahead from the ox's nose a distance of ten feet and you can see the door of the Sunday school room (in imagination), for he is facing the spot, and the logs are to be dropped right where we would enter if we could visit them at Christmas. Francisco is the chap driving; in the other view brother Eusebio is sawing away with brother Gaudencio; we can only hope their characters are as fine and lofty as their names.

While you are having your Christmas celebration, remember that in the building put up by the Sunday schools of our churches the first Protestant congregation on the whole island of Mindanao is gathered for worship; their songs will ring out as sweetly as do yours, and the same Christ-child will bless their hearts.

Mr. Black concludes his letter by telling about painting all the posts with tar, so that the white ants won't chew

them up the first year. If you wish to see the very post by which the corner stone is to be laid, containing the list of those who helped to build the church, there it is at the right of the wheelbarrow; but, adds Mr. Black, the true corner stone and foundation of this church is eternal and may not be seen with human eye; nor doth it appear in any picture.

You are helping to lay foundations that shall endure in the ages to come and that shall witness in our Philippine possessions the transformation of whole races to Christian character and to a civilized life.

WHAT NEXT?

By GEORGE F. HERRICK, D.D., of Constantinople

IT is the unexpected that comes to pass in the Nearer East. Prophets with a sure message touching even the near future do not appear. "There is no open vision." Perhaps it is better so. Both faith and patience develop under pressure. No dark night ever yet enveloped our world which was not followed by a dawn and a full day.

For three years the Turks were doing their best for their country under conditions of difficulty scarcely conceivable by the Western mind. The leaders of the principal Christian races of the Ottoman Empire were joining their forces in efforts for the common welfare. Plans of European Powers, secretly cherished under the disastrous reign of Abdul Hamid II, for the partition of the empire, were sharply "held up" by the peaceful *coup d'état* of the party of reform and the establishment of constitutional government. Under the new order an administration securing to all the people freedom of travel, of the press, and of public speech displaced one of the most infernal forms of despotism recorded in history. The party of reform was in minority in the country, but it controlled the army and was in majority in parliament. It was fearfully hampered by the lack of good men as civil officers in distant provinces.

Unfortunately the government made mistakes; who supposed it would not? One of these was a stupendous blunder, viz., its attempt by force instead of by conciliatory methods to introduce normal order into Albania. This policy estranged the sympathies of Europe. Italy seized her opportunity. She consulted no other Power; she acted in defiance of the Hague treaty, to which she was cosignatory with Turkey; she organized her colossal scheme of piracy and brigandage, and hurled her fleet upon the coast towns of Tripoli and occupied them with her land forces.

The Arabs professed submission. Tripoli is not far from Italy; did not the Italians know that those Arabs recognize no rules of European warfare as binding upon them? They watched; they waited; they rose in arms to reclaim their homes; they slew some hundreds of the Italian soldiers. Thereupon the Italians slew as many thousands of the Arabs, not sparing women and children. This is authenticated fact.

What next? Will not the Turks and other Mohammedans say: "We are sometimes obliged to kill some of our seditious Christian subjects; then all Christendom calls us barbarians and savages. As soon as we can take breath after an unprovoked attack by a Christian invader, we rise and try to regain possession of what has been violently snatched from our grasp, and we are slaughtered like cattle. We will yet make it hot for those Italian brigands encamped along the coast of our North African possessions. We will try to improve upon the lesson in massacre set us by the Christian."

We have waited, breathless, to see this cry of vengeance carried into effect. Till now we see Turks focusing their

hatred discriminatingly upon Italians, not upon all Christians. We see them manifesting a self-control we dared not anticipate. They are holding together —all those races of the empire. They appeal for help again and again, in most cogent fashion, to the Powers of Europe and to the United States. Happily, Christian peoples and the press of Europe and America show sympathy with Turkey and condemn the conduct of Italy. It is believed that many Italians will yet do the same.

But no Christian government responds to the Ottoman appeal. Why not? Does not the Hague agreement permit, nay, require, every one of these Powers to respond to Turkey's appeal for help? Let us hope they will yet respond. Lord Salisbury once compared the "European Concert of the Great Powers" to a steam roller; very ponderous, but very slow.

Meantime let every friend of Turkey, in the empire or out of it, seize every opportunity to offer to that long-suffering and aspiring people of many races the hand of sympathy and help in this hour of dire need. From darkest night to brightest day is often the order of the Almighty Father's dealing with his weak and erring children in this world.

THE STORY OF THE SHANG TA CHURCH

By Rev. WATTS O. PYE, of Fenchow, China

THE work in this town was started by Mr. Feng Chun, converted four years before the missionaries returned to live at Fenchow after 1900, in an opium refuge opened by the Christians. He at once began preaching in his native town. In his enthusiasm, his wife seemed to him so slow in repenting and changing her evil ways that he used frequently to whip her, in order to hasten the process. She was the first woman in the place to unbind her feet. After that had been done, Mr. Feng had her walk to the next town, two *li* away, once or twice a week as an example of what a woman with unbound feet could do. We are told the entire town, men, women, and children, used to gather on the little mound just outside the village to watch her go and come. It was as big a show for them as a tight rope walker would be to us, and no one was absent the afternoon the exhibition was to be given. Unbound feet are the common thing in the town now.

AN OUTSTATION CHURCH

This church at San Ch'wan, made possible by a gift from America, was built by Chinese with little supervision by foreigners, and from plans that were quite incomplete

Regular church services, opium refuge, and boys' school were opened. There are now nearly 150 members and probationers, and forty schoolboys. The church has a simple organization of its own, and meets its running expenses The plans devised to get money for this purpose from people already poverty-stricken may be interesting. Gifts are according to income. A man with salary turns over a certain proportion to

the church each month. Then Mr. Feng says to the people: "Every man in the Shang Ta church was at one time an opium smoker. You borrowed the church's aid to break the habit, and so are saving from thirty to one hundred *tiao* a year. You can afford to take two or three *tiao* and give to the Master's work." (A *tiao* equals fifty cents.) Then he says: "You used to drink wine. With the help of the church you save a lot there, so you can afford to give a little more." Next he tries to get them to give up tobacco and turn that money to the church. Because of heavy duties, the price of tobacco has gone up the past year. The best grades, selling at thirty cash a year ago, now cost sixty. He does not know the reason why, but he knows tobacco is not good. "For," he says, "I used to smoke; so did my wife. But we have stopped, and now we are no longer troubled with coughs and do not have to spit, and those are two proofs that it is not good to smoke." At wheat harvest a collection of wheat is taken to help meet the cost of the month of station class work the following winter. A Helping Hand Society has been organized.

The reputation of the church is widespread. The town is regarded by the surrounding villages as being a place where all the men are in the church. No one buys incense for heathen worship, and it is not sold there any longer. No offering is made in the village temple, and the place has had no theater for two years. No gambling is allowed, and for two years the town has had no lawsuits, which is saying a good deal for China. Mr. Feng is general peacemaker, sought for constantly in neighboring villages as well as in his own. An evidence of the place the church has won is the fact that of their own accord the village elders offered to aid in the expenses of the work by providing fuel for the church and school. A similar evidence came two months ago, when the headmen of a near-by village petitioned the county magistrate for permission to levy a tax of sixty cash per acre to start a school in the village. The magistrate refused, saying that if they raised the tax the headmen would get the money and not the school, as is frequently the case in China.

Another interesting experience came last summer, when the village had to have a new public well. The church thought it a good opportunity to show their good will, and wanting to make clear that they desired to help in all good causes, even though they could not contribute toward heathen practices, they offered to dig the well. A good deal of excitement was created among neighboring towns when it was found that they went to digging without making the ordinary sacrifices and with no firecrackers to frighten away the evil spirits. Failure was prophesied, and large crowds gathered in the field to see what would happen when folks went at things in this way. This was an opportunity Mr. Feng delighted in, and while the others worked he preached, telling them that though they had not made the sacrifices they had prayed to Jesus and were not afraid. Strangely enough, when they found water it proved to be good water; so now the people think, since no one was punished for neglecting the sacrifices, that there must be more to the Jesus religion than they thought, and the little chapel cannot be made to hold those who come to hear. The Christmas services there were attended by over seven hundred people.

Mr. Feng's latest venture is to unite the villages which lie near one another into one town, under one management. This scheme has just been effected, and a proclamation by the magistrate makes them all one. He hopes to accomplish much by this, for it means he now has a chance to win to the church the officers of this new management as he did the old. Not to go into further detail, what he wants to accomplish is to make a new town out of the old one; one that is run on Christian principles, and where no evil practices shall be allowed. He thinks this will be an example to the other towns of our field as to what Christ can do for any place that will honor him.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1910–1911

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.						Educational Statistics.								Native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1910.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological and training schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
South Africa :																												
Zulu Branch	1835	9	24	8	1	7	8	24	9	18	128	477	632	271	26	5,695	537	16,548	63	2,735	1	19	. .	. . .	3	441	66	3,946	4,466	$12,372
Rhodesian Br.	1893	2	5	3	5	2	7	17	. .	5	9	1	15	17	2	223	. . .	450	4	220	. .	. .	. .	. . .	1	234	2	279	513	45
W. Cent. Africa	1880	5	27	9	2	10	10	31	. .	30	109	43	182	49	5	732	79	13,000	7	2,160	. .	. .	. .	. . .	. .	. . .	48	4,768	4,768	644
Europ'n Turkey	1859	6	51	14	.	8	12	34	18	17	61	17	113	58	21	1,534	104	4,259	58	2,615	. .	. .	1	86	4	284	21	494	864	7,280
Western Turkey	1819	8	99	21	6	31	26	84	43	33	305	37	418	129	44	4,750	116	16,623	117	9,868	1	3	2	594	13	1,677	135	6,614	9,017	84,067
Central Turkey	1847	6	56	7	2	18	8	35	19	29	259	60	367	51	34	6,542	194	18,582	28	12,164	1	6	2	245	6	1,774	70	5,102	7,977	23,810
Eastern Turkey	1836	5	109	13	2	18	15	48	24	35	199	57	315	84	46	3,335	179	14,126	83	7,856	1	12	1	209	8	577	142	7,721	8,310	10,628
Marathi	1813	8	134	12	3	17	14	46	46	21	342	106	515	343	57	7,127	248	13,018	179	7,481	1	2	. .	. . .	29	2,431	145	4,413	6,980	5,425
Madura	1834	10	353	17	2	7	16	42	21	168	399	123	711	391	36	7,088	421	21,276	272	8,270	1	35	1	51	8	627	230	9,777	10,678	15,256
Ceylon	1816	6	23	3	2	3	5	13	12	16	377	60	465	46	20	2,020	119	1,142	75	3,976	1	2	1	136	3	403	125	11,093	11,632	13,805
Foochow	1847	5	104	10	4	15	11	40	8	75	163	75	321	113	79	1,994	83	2,896	50	1,990	1	2	2	50	7	606	65	1,953	2,593	7,765
South China	1883	2	41	2	. .	3	2	7	2	43	40	24	109	48	3	4,802	422	4,802	4	300	. .	3	. .	. . .	2	78	22	581	662	2,780
North China	1854	8	85	17	5	22	21	65	7	61	83	72	223	96	11	4,132	345	5,909	18	1,177	1	22	2	67	19	657	45	773	1,519	2,876
Shansi	1882	2	13	4	2	4	4	14	. .	16	22	27	65	20	2	258	50	2,286	12	490	. .	1	. .	7	4	177	7	171	352	1,022
Japan	1869	12	55	21	1	26	21	69	68	40	76	12	196	29	101[5]	17,427	1,953	25,000	60	7,820	1	52	2	72	5	1,056	14	784	1,964	53,473
Philippines	1903	1	6	1	1	. .	2	4	. .	1	5	. .	6	3	1	48	27	290	4	124	. .	1	. .	. . .	. .	. . .	4	165	165	26
Micronesia[6]	1852	5	38	4	. .	5	3	12	19	41	28	13	101	150	36	5,126	554	1,919	52	1,840	1	14	. .	. . .	2	70	49	. . .	2,435	6,435
Mexico	1872	4	52	4	. .	6	4	14	6	5	23	1	35	37	23	1,483	131	3,577	36	1,322	1	4	. .	. . .	3	356	5	382	738	12,715
Spain[7]	1872	1	16	1	. .	3	. .	4	4	3	24	1	32	16	8	301	36	1,510	21	1,014	. .	. .	. .	. . .	1	. . .	74	. . .	717	7,264
Austria	1872	1	62	2	. .	. .	2	4	18	7	. . .	8	33	88	28	2,033	153	6,310	32	812	. .	. .	. .	. . .	. .	. . .	. .	. . .	. . .	7,713
Totals	. .	106	1,353	173[3]	38[4]	205[2]	191[1]	607	324	664	2,652	1,214	4,854	2,039	583	76,650	5,751	173,523	1,175	74,334	12	178	14	1,517	118	11,448	1,269	59,016	76,350	$275,401

[1] Of whom 5 are physicians.
[2] Of whom 8 are physicians.
[3] Of whom 8 are physicians.
[4] Of whom 23 are physicians.
[5] Besides 25 congregations.
[6] Last year's statistics.
[7] Last year's statistics except number of missionaries.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1910	$22,823.56	$9,092.11	$1,930.27	$1,836.39	$2,500.00	$1,173.50	$39,355.83
1911	22,419.02	5,678.80	934.95	5.52	350.00	1,671.76	31,060.05
Gain						$498.26	
Loss	$404.54	$3,413.31	$995.32	$1,830.87	$2,150.00		$8,295.78
FOR THREE MONTHS TO NOVEMBER 30							
1910	$50,213.71	$18,419.42	$3,471.34	$96,856.92	$4,500.00	$5,338.53	$178,799.92
1911	43,546.74	12,970.84	1,956.02	79,660.49	10,350.00	5,763.76	154,247.85
Gain					$5,850.00	$425.23	
Loss	$6,666.97	$5,448.58	$1,515.32	$17,196.43			$24,552.07

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS

FOR THREE MONTHS TO NOVEMBER 30

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1910	$57,348.72	$29,934.84	$5,473.14	$92,756.70
1911	48,235.00	45,994.55	3,384.32	97,613.87
Gain		$16,059.71		$4,857.17
Loss	$9,113.72		$2,088.82	

FINANCES STILL ON THE DOWN GRADE

NOVEMBER has passed, and we are sorry again to record a falling off in gifts. The churches came within $404.54 of last year's figure, but individual donors are far below the mark — $5,678.80 instead of $9,092.11, a loss of $3,413.31. Still we are not discouraged. The Congregational churches are introducing radical reforms in their financial and benevolent systems, under the stimulus of the Apportionment Plan. Instead of the annual collection they are introducing the weekly envelope system, looking to raising definite amounts. Remittances are now sent out quarterly or semi-annually by many churches, while others let the contributions accumulate until the end of the year. January should tell the story better than any month except August. Our hope is buoyed up by the thought of the pastors and committees working hard on their apportionments, in the endeavor to raise the full amount by the end of the year. May the good Lord prosper them! We are remembering them these days in our noonday prayer meeting. In this connection we would call attention to the ruling of the

Apportionment Commission of the National Council that all church remittances reaching the office of any society by January 16 shall be counted upon the apportionment for 1911. We shall follow these instructions carefully, but we trust as many churches as possible will forward their money by the first of January.

AN APPROACHING CENTENARY

One of the most interesting occasions connected with the origin of the modern missionary movement in America was the ordination of the first five missionaries in the Tabernacle Church of Salem, Mass., February 6, 1812. The setting apart of Judson, Hall, Newell, Nott, and Rice attracted far more attention than the organization of the Board itself two years before; and as for the Haystack Prayer Meeting at Williamstown, of course that incident was not known at all by the general public until many years afterwards.

The American Board, having celebrated the centenary of the famous prayer meeting and also of its own organization, feels that some recognition should be given to the centenary of the Salem ordination. We therefore rejoice to report that the Tabernacle Church, on its own account, is planning to recognize this occasion by special services on February 6, 1912. The arrangements are in the hands of the church, and the pastor, Rev. DeWitt S. Clark, D.D., is taking great pains to make the occasion notable.

The celebration will take the form of another ordaining council called to set apart five new missionaries, who will present themselves for approval at that time. A large and representative council will be called by the church for the examination of the candidates at a morning session. The actual ordination, with suitable addresses, will occur in the afternoon, and in the evening there will be a great missionary rally at which the candidates themselves will speak.

Interest in the occasion is heightened by the fact that the church is in possession of the original settee upon which the first missionaries sat. There is also a picture in possession of the church representing the young men sitting upon the settee, while five clergymen laid their hands upon their heads. We presume the same method of ordination will be followed on the 6th of next February.

THE TABLE OF RECEIPTS

We are surprised and delighted to find how many people read the table of receipts in the last pages of the *Herald;* but here is a pastor whose devotion to these figures establishes a new record. He gives good reasons, too, for his interest: —

"I wish to testify to the interest with which I read in the October *Herald* the eleven pages of acknowledgments of money received in August. I look at that department of the *Herald* every month, but especially in the October number which gives the grand round-up for the year. I have had several pastorates in different states in the last forty years, and I look with great interest to see if these churches are continuing in the habit of giving freely for missions, which I tried to teach them. Then there are many other churches with which, or with whose pastors, I have been well acquainted, and I look with interest to see how they are responding to the mighty calls for help that come to the churches in these days. I am interested also to note who are the individuals that send something extra at the last moment to save the Board from a debt. I feel that I am honored when the appeal is sent to me. I have always highly regarded those members of my church who say to me privately, 'If you do not get enough money in the public offering let me know and I will give more.' I put them in the same class of honor in which I put those trustees of one of the churches who on the last Sunday of the church's financial year put into the collection a signed check, with directions to fill in what was needed to close the year free of debt."

WHO WILL GO FOR US?

Annual Call for New Missionaries

FEW boards, if any, offer a wider range of opportunity for missionary volunteers than the American Board. With our twenty missions scattered over the world and our highly developed work, there is a demand for many different kinds of workers. The following list of positions which are open is as remarkable for its variety as for its extent. We ask our readers to call the attention of consecrated and educated young people to these opportunities for service abroad. Correspondence should be with the Home Department.

MEN

MINISTERS

(Full college and divinity school course expected)

In Africa. Five men. One for Beira, Portuguese East Africa, the port of Rhodesia, one of the most important spots in Africa, absolutely without a missionary. A rare opportunity calling for a rare man. Three in Natal among the Zulus, the noblest African race. Each position is practically that of a bishop supervising a group of churches. Extraordinarily interesting work, with three-quarters of the race still in paganism. One in Angola, for evangelistic and general work.

In the Pacific Islands. One man for the Marshall Group of Islands, a little world in itself. A great chance for a missionary of the John G. Paton and Titus Coan type.

In the Philippines. We want an ordained man for the great island of Mindanao, the second largest of the group, which has been assigned to the American Board. A new station is to be opened at the north, calling for an aggressive and able minister.

In Mexico. The revolution has opened new possibilities, and the work is rushing ahead. Two ordained men; one also to engage in educational work at Guadalajara, the other for evangelistic work on the western coast.

In Turkey. The greatest field of the American Board, commanding one-third of our men and resources. Turkey proper left entirely to this Board for evangelization. We need nine men for this great field. The opportunity is supreme.

In India. The Marathi Mission, one of our greatest missions, full of promise, with an exceptionally high average of ability on the part of the missionaries; four vacant places waiting to be filled.

In China. We are looking for five men. Each position is so large that we do not care to discriminate; one in South China, one in Foochow, two in North China, and one in Shansi.

In Japan. Less than one per cent of the people converted. A vast work remaining to be done, especially in country districts. We are looking for four men to rank with the missionaries of rare ability already in the field.

EDUCATORS

By this we mean professors and tutors in colleges and superintendents of school systems who usually go out for a term of years.

In Africa. A normal-school trained man as superintendent for Mt. Silinda, Rhodesia, to shape up the schools of this new and growing mission.

In Bulgaria. A tutor for Samokov, who can also act as business agent for the station.

In Turkey. A tutor for the boys' high school at Bardezag in Asia Minor, near Constantinople.

In India. An unmarried tutor for large boys' high school at Ahmednagar; 500 students.

In China. A tutor for our Union College at Tungchow, near Peking.

PHYSICIANS

In Africa. One for Beira, to be associated with the ordained man mentioned above.

In Turkey. One for Aintab, to be associated with the famous Dr. Shepard in his great hospital. One for Diarbekir in the heart of Asia Minor, a beautiful new hospital; wide field. One for a large hospital at Cesarea in Western Turkey.

In China. Two for the Foochow district, with vast possibilities.

WOMEN

TEACHERS

In South Africa. Two teachers with normal training for the girls' boarding school at Umzumbe, preferably women over thirty. This school will be closed in the very near future if the right workers are not found. One teacher for Inanda Seminary for Girls. Knowledge of domestic art desirable. Of the 136 girls in the school, forty-two come from heathen homes. (W. B. M.)

In Rhodesia. One teacher to have charge of a girls' school, also to do evangelistic work in the homes of the district. (W. B. M.)

In Western Turkey. A normal teacher for Smyrna. This school has a well-established normal department. It provides teachers of grammar grade and kindergarten to a large territory in Western Turkey. The normal school is connected with the American Collegiate Institute for Girls, and offers a large opportunity for the right young woman. (W. B. M.)

In Eastern Turkey. Two workers for the Mt. Holyoke School at Bitlis; one to have charge of the school, the other to take the primary work and develop a kindergarten. (W. B. M.) One teacher to learn something of the language before Miss Atkins's furlough, at Erzroom. (W. B. M. I.)

In European Turkey. A well-equipped teacher for Monastir. (W. B. M. I.)

In Central Turkey. One first-class teacher for the girls' seminary at Adana, needed soon. A teacher of music at Adana, who has also had training along practical lines of work, is urgently needed. Since the massacres of 1909, a large number of orphans have been thrown upon the hands of the missionaries, who are endeavoring to train them in all-around efficiency. One strong, fine teacher for Marash, urgent. A good strong teacher for Hadjin. The teacher now there on temporary service will return at the end of the school year in 1912. (W. B. M. I.)

In India. One teacher in the Marathi Mission for the girls' boarding school at Ahmednagar; a large school, with only two American missionaries in charge, one of whom must come home next year on furlough. (W. B. M.) One teacher for the girls' boarding school at Uduvil, in the Ceylon Mission, where only two are in charge at present. We need a third worker in order that one missionary may be free to superintend the Bible-woman's work and the day schools. (W. B. M.) A teacher and matron combined, for the Little Boys' Home, Bombay — a beautiful work, full of great possibilities.

In China. One science teacher for the Foochow Girls' College. This department has never been developed, but is greatly needed. (W. B. M.) A woman to take the place of Miss Ellis at Lintsing; will devote her time largely to the immense country work. (W. B. M. I.) An associate for Miss Heebner at Shansi. (W. B. M. I.)

In Japan. One well-equipped teacher for Kobe College. Possibly two may be needed. (W. B. M. I.)

BIBLE AND EVANGELISTIC WORKERS

In North China. One evangelistic worker for Tungchow to help in the girls' boarding school, superintend the Bible-woman's work in the city, make tours in the country district, and hold station classes for women. (W. B. M.)

In Japan. One evangelistic worker to teach English in a girls' school, hold Bible classes, women's meetings, and tour in the country. (W. B. M.)

KINDERGARTNERS

In China. One for Canton and one for Shaowu. (W. B. M. I.)

In India. One for Bombay. (W. B. M. I.)

WOMEN PHYSICIANS

In China. One physician to have charge of a woman's hospital, for which a new building will be erected. (W. B. M.) One to care for the health of the young ladies in the College and Bridgman Academy at Peking. She should have special ability in teaching, to give courses in physiology, household hygiene, etc. (W. B. M. I.) One for Tehchou and one for Shaowu. (W. B. M. I.)

NURSES

In India. One nurse for the McLeod Hospital in Ceylon.

In Rhodesia. One to work under primitive conditions, building up a hospital and beginning the training of native assistants. (W. B. M.)

PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE SEND FORTH LABORERS INTO HIS HARVEST.

FOREIGN DEPARTMENT

CAN WE MEET THE SITUATION?

By Secretary JAMES L. BARTON

TWO great mission fields are before us at this time with unusual emphasis: Turkey and China. Both countries have been occupied by missionaries, one nearly and the other quite 100 years. The American Board began work in Turkey in 1820 and in China in 1830. More than one-half of all the missionaries of the Board are now connected with the eight missions in these two countries.

In Turkey we have practically an exclusive field, and one of unusual significance since it embraces the political and religious capital of Mohammedanism for the world. In China the territory we occupy is carefully delimited, and embraces a population as numerous if not as varied as that contained in our Turkish missions. In these two great countries nearly fifty million of people look to the American Board for their education and Christian civilization. Under ordinary circumstances the responsibility is great. Both of these countries are now passing through great national crises. Turkey has had her revolution, followed by three and a half years of constitutional government. Now suddenly, without a just cause and with no warning, Tripoli, a North African province, is attacked by Italy.

It is but natural that most of the Moslems of Turkey should look upon this as another crusade that has for its object the conquest of Turkey by the Christian Powers of Europe, Italy having been put forward in this instance. They do not attribute to the United States any share in this most unrighteous act, and repeatedly the Mohammedans tell our missionaries that they recognize them as their best and truest friends.

This Italian attack has proved a severe blow to the reform party in power at Constantinople, and has given arguments to the opposition who from the first have had no confidence in the new movement. In the meantime the reform measures introduced more than three years ago have come to be appreciated by an increasingly large number of Ottoman subjects who would never consent to return to the old régime. Liberty once experienced cannot be easily taken away. The present situation is critical, but of the final outcome there can be little doubt. The loss of Tripoli will in no way impair the strength of Turkey. If there was ever a time when Turkey needed the presence of experienced missionaries and the enlightenment and aid given by a large number of Christian institutions, including the press and college, that time is now.

There are upon our lists 201 missionaries connected with our four missions in that country, of whom fifty-two are ordained men and thirteen are physicians. Of these thirty-one have served in the field upon the average forty-four years each, or a total of 1,379 years of service. We must, therefore, count out from the 179 these thirty-one, of whom some are already practically out of the work and others will soon retire. This leaves a total working missionary force in the four missions of only 148, including wives, physicians, and single men. This number, in view of the new conditions and new opportunities calling for special service, should be doubled by the end of 1912.

China is in the midst of a revolutionary movement, the outcome of which can be nothing less than a limited monarchy un-

der constitutional government, if it is not indeed a republican form of government. China is more ready for the latter than most of us are aware. Local self-government is no new thing for the Chinese. The old régime in China that made a Boxer movement possible is rapidly vanishing, and a new empire, under a constitution, already looms large. The details are of slight importance to us. It is sufficient to know that we are already face to face with a new China, in which there will be liberty of conscience and worship, a free press, free speech, a tremendous rush for modern education, and widespread seeking after the fundamental truths of an adequate religion. These results we know will come; in fact, in part, at least, they are already upon us. How are we meeting our share of this overwhelming opportunity and responsibility? We have in our four missions in China 129 missionaries, of whom thirty-six are ordained and ten are physicians. Of these 129 missionaries eleven have served a total of 446 years, or an average of forty-one years each, and six others are about withdrawing from the work. This leaves for all our great work in China only 112 missionaries, including wives, single women, and physicians. This is a number too small to care for the work now in hand and keep the mission in fair running order. We are in no condition to face new China with a policy of advance.

Every missionary in China will recognize the moderation of the statement when I say that we should double this depleted force before the beginning of 1913. Even this increase would not permit us greatly to enlarge the borders of our work; but it would permit us to hold firmly what we possess and be ready to meet some, at least, of the new opportunities that are soon to be thrust upon us. We must bear in mind that for both Turkey and China from two to four years of special language study are necessary for each missionary before he can take his place as an aggressive working force in the mission. These recruits should be upon the ground and engaged in language study at the earliest possible moment.

To re-enforce these missions at the above rate during 1912 will call for a far greater number of candidates than has ever applied to this Board in any year of its history and a phenomenal increase in the receipts of the treasury. Other missions in other countries must not be neglected while we plan to meet the new demands of Turkey and China.

Here is a clear and unmistakable call for a new consecration of life to this service and a hitherto unexperienced sacrifice in giving.

FIELD NOTES

Prosperous Church at Kapou-kaya

(Western Turkey Field)

Dr. Edward Riggs, of Marsovan, recently visited Kapou-kaya, that lonely mountain outstation overlooking the Black Sea, under peculiarly interesting circumstances. Forty years ago he was the only American present at the organization of the church and ordination of its pastor. In 1888 he attended the ordination of a second pastor, and five years ago was present when the people dedicated a new building on its matchless site. He was very glad to be with the people again at the time of the ordination of the third pastor, who is son-in-law of his predecessor. At this time he was also the only American missionary present, and offered the ordaining prayer; other parts were taken most appropriately by several native ministers. "The people were jubilant and smiling, and to most of them it was a revelation, as they had never attended such a service before, and the meaning of it all was made clear to them by the addresses and introductory remarks. It is hoped this event may introduce a more live and progressive period in the life of the church and community.

Their present material condition is much better than it used to be, and they state that since the promulgation of liberty three years ago they have ceased to suffer from violence and injustice on the part of officers of the government."

Advance for the Doshisha

(Japan Field)

On the emperor's birthday, November 3, the new recitation hall, with its eight rooms for the younger classes, was formally named. Plans are being made for the extension of the college course of the Doshisha from three years to four, making two years of its literary department combine with the preparatory years of the theological department, and giving to the several higher departments the name of Daigaku (university). Foundations are being laid for the new hall for the girls' school, and it is hoped that the additional building made possible by the recent gift of Mrs. D. Willis James can be put on land adjoining this new hall. Dr. Learned in reporting these enlargements remarks that with the growth of the trees the school campus, with its five public buildings, presents a very attractive appearance, and would be even more effective with proper care of the grass.

Good Effect of the Jubilee

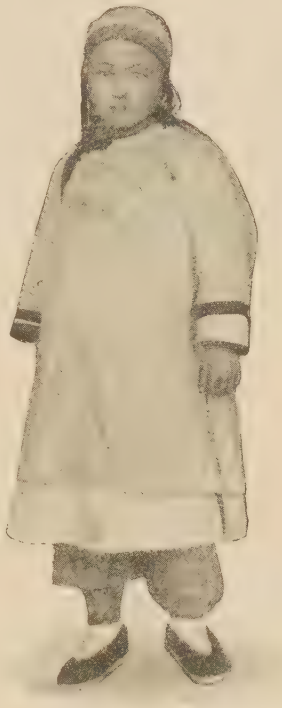
(Zulu Field)

Rev. F. B. Bridgman, on his return to Durban after the deputation journey with Secretary Patton to West Africa, found awaiting him a note from Lord Gladstone, who presided at the great town hall meeting of the Diamond Jubilee, in which this distinguished official declares: "The meeting was one of the most remarkable that I can remember in a period of public life extending over thirty years. And it was splendidly organized. All this is due to the quiet and devoted work of missionaries and their allies. I trust they will be strengthened in and for their labors." Mr. Bridgman also reports one of the Zulu pastors as saying that the natives are now receiving better treatment from their employers than aforetime, and that this is attributed to the seventy-fifth anniversary.

From Scattered Seed

(Foochow Field)

As one more illustration of the way in which missionary influence is extended, Mr. Smith, of Inghok, reports this recent incident: "One of the Foochow



CHINESE SCHOOLGIRL

pastors found in a remote part of Inghok, where no Christian work is being maintained, a well-kept Christian school of thirty pupils. The teacher and founder proved to be a former student in Miss Newton's school. She was eager to pass on some of her blessings, and although she was married to a business man who was not a Christian or in sympathy with her plans, she opened this school. Order, cleanliness, and efficiency are its marked characteristics and have made her venture a growing success year by year, in spite of the fact that it was a woman's work and under the stigma of a Christian name."

Wisdom Better than a Wife

(Eastern Turkey Field)

Mr. Barstow, of Mardin, passes along this human document: "One of our new boys is from a small village two days away. He came on foot, bringing three liras ($13.20) and this interesting tale. His father and brothers desired to seek their fortunes elsewhere. So giving Hanna three liras to buy a wife and set himself up in business, they left for parts unknown. But Hanna, preferring an education to a wife, at least for the present, brought his entire capital to apply toward his school expenses and is diligently studying his "*alif-bey's*" and multiplication tables."

Other Steps in Educational Union

(North China Field)

Dr. Young, of the Union Medical College, Peking, reports that, partly as a result of Dr. Goucher's visit and partly from effort begun by Mr. Galt, a committee, of which Mr. Wilder is chairman and Mr. Galt is a member, has been formed to endeavor to effect a union of Peking University and the Union College at Tungchow. Dr. Young has also interested himself in a project to secure one large union missionary hospital, in association with the Union Medical College. He thinks that unless the several missions get still closer together it will not be many years before their influence in these lines will have practically ended. When the government was doing nothing thereabout, any kind of school or hospital was appreciated. Even yet there is comparatively little competition between government and mission schools and hospitals. But the day is not far distant when the government will put funds and men into such institutions, especially in the capital at Peking; then, if present conditions remain, it will take the leadership from the missions; this they can retain if they hold together.

In Jee Gam's Country

(South China Field)

The yearly preachers' conference of the South China Mission was held near the birthplace of the late Rev. Jee Gam, for many years associated with Dr. Pond in work for the Chinese in California. On one afternoon the company made a pilgrimage to the village of this distinguished Chinese Christian, who died last year on shipboard near Honolulu, and whose body was laid in the cemetery outside the East Gate of Canton. It was largely through his efforts that a suitable church building was secured for the town of Sz Kau Market, where the conference was held. It is a two-story building, with the top floor used for a boys' school, the first floor containing a preaching hall and parlor, as well as a kitchen and servants' quarters, the preacher and teachers having rooms on the second floor. About thirty preachers, besides Bible-women and colporters, gathered for this conference, which with four sessions a day, beginning at six-thirty in the morning, devoted itself to the usual round of inspirational and business meetings. Mr. Nelson declares that the value of such fellowship and conferences to the native workers is beyond reckoning. Their appreciation is evidenced by their willingness to bear the expense and labor of traveling long distances to be in attendance.

Bright Days on the Kurdish Mountains

(Central Turkey Field)

After doing five or six surgical operations one forenoon early in October, Dr. Shepard, of Aintab, mounted his horse for a twenty hours' ride (broken by a night's rest on the way) to Eybez, off in the mountains, to attend the ordination of the new pastor there. The ride, through a picturesque hill country over fertile fields dotted with villages, was a restful experience, and Eybez was safely reached by sunset of the second day. Dr. Shepard noted many improvements since his last visit, several years ago. The old Roman bridge had yielded to a more modern structure; several homes of the new type were noted; the "Protestant quarter" of the village had taken on quite an air of smartness; the church was surrounded by a neat wall and a fine parsonage stood beside it

KURDISH MOSLEMS IN THE REGION OF AINTAB

The examination of the candidate occupied two hours of a Saturday morning. The church was crowded, the people clustering round the doors and windows. Two friars from the Lazarist Monastery and a number of Gregorian Church leaders were present, and seemed much impressed. The young pastor did credit to his training in Central Turkey College and Marash Seminary. The installation service occurred on Sunday noon, following the usual morning service. Here again several Moslem friends were present, including a local bey, and the council was given a dinner by a government official. Another church is thus added to those that are self-supporting. In this last year it sent five liras ($22) to Africa for foreign missionary work, and at the time of this installation it took up a missionary collection of more than two liras.

The homeward journey was purposely by a different route. Everywhere the people were found friendly, though the population of the region is entirely Mohammedan. Little or no fanaticism seemed to have been stirred as yet by the clash with Italy, though Dr. Shepard felt that should there be actual war for any length of time the case might be different.

The Young Men's Christian Association at Adana
(Central Turkey Field)

A Young Men's Christian Association with sixty-six members was formed in Adana twelve days before the massacre of 1909. In the upheaval of that time many members were lost, the reading room was burned, and the organization somewhat broken. It is now planned to buy a suitable piece of land in the city and to put up a building for the Association's use. The need is felt to be urgent, as in these years of Adana's development, notably through the advance of the railroad and the increase of trade, corrupting influences for young men have greatly multiplied. Drinking places have leaped from fourteen a dozen years ago to more than 220. The social evil also is rampant, and the demoralization of young men who come to Adana in these new and ambitious times is pitiful to contemplate.

At this juncture the secretary of the Association has sent an appeal to Christian friends in Europe and America for aid in the enterprise, this appeal having the indorsement of many trusty names, among others those of Dr. Chambers, president of the Association, and Dr. Haas, in charge of the International Hospital. The latter declares that no

words can exaggerate the critical condition of the young men of the city. "All sorts of new buildings are being erected: residences and theaters and saloons; but for the young men seeking character, good society, and decent amusement, there is no place to go, absolutely no place."

In Anxious Albania

(European Turkey Field)

Mr. Kennedy returned to Kortcha in the middle of November, after nearly a year's stay in Elbasan, where he was maintaining an American residence, in order to press the government to grant title to the land that was purchased for the mission in the summer of 1910. He found political conditions very unsteady, owing to the war with Italy. With the coming of soldiers and supplies to Albania, Turkey seemed to be preparing for war on all her borders. Albanians were being mustered in as soldiers, particularly Moslems; the more intelligent were loath to serve, resenting the failure to grant their rights under the new constitution. Recent months have been full of trying experiences for the Albanians; many have been beaten and imprisoned, some exiled. Mr. Kennedy found in the prison at Kortcha thirty-seven young Albanians of the city, some of them his personal friends, under suspicion by the government of having had part in the recent uprising.

The rapid growth of Kortcha was evident. A good number of her men have been to other parts of the world to make their way, and have come back to build quite good stores and fairly comfortable residences. An automobile service has lately been introduced.

Missionary effort has been greatly handicapped by the political and social unrest, though work is maintained. Under Mrs. Kennedy's care the girls' school has been kept open and indeed overcrowded; its equipment and rooms are taxed to the utmost. The closing of the Albanian Boys' School over a year ago brought distress. Some of the younger boys were admitted to the girls' school, but the older ones were forced to attend the Greek schools or go into business. Mr. Charles Crane, of Chicago, who visited Albania and was Mr. Kennedy's guest at Elbasan, has generously offered to assist some young men and women to obtain higher education at Robert College and at the American College for Girls at Constantinople.

Elbasan is still waiting for missionary advance, which the government is now blocking by claiming for military purposes the land that was purchased. Pressure is being applied, through the United States government, for the securing of the property in accordance with treaty rights. In some ways Elbasan offers peculiar opportunity for missionary work. The strong patriotic temper of its people, evidenced in love of their language and their customs, unites the Moslem and Christian elements in a brotherly spirit such as does not appear at Kortcha, where the Greek propaganda has divided the people.

LETTERS FROM THE MISSIONS

EASTERN TURKEY MISSION

A MILLER'S TALE

Rev. E. A. Yarrow, of Van, relates the following incident as one of those revelations of the far-working spirit of God which surprise and encourage the missionary: —

"The primitive state of our industries in Van is painfully impressed on us every fall when we lay in our year's supply of flour for our institutions and families. The wheat is bought as it leaves the threshing floor, is measured, cleaned by hand, taken to the water power gristmill, and finally reaches the flour bin. Then comes the mental bewilderment of the responsible party who has to try to make the wheat account correspond with the flour account. To any one who has

WASHED AND DRIED

had this duty to perform the proposition, $2 \times 2 = 3$, is a perfectly demonstrable truth. In spite of the greatest care in supervision, something will surely go wrong. In counting several hundred measures (the account always being kept in the head) there is the chance that there will be some slips in the count; or if one is called from the cleaning department for a few minutes, what does it matter if the women fill their capacious pockets? also if one takes a cat nap of an hour or two in the mill at night, there is always the miller, ready and waiting for his opportunity.

THE FANNING MILL

"Last year when Dr. Ussher's hospital flour came back, it was found to be full weight, but very gritty. It was supposed that the oversight of the cleaning was not rigid enough; the one in charge was reprimanded and the matter left there. Some months later one of our village evangelists, about three days off from Van, was urgently requested to visit a sick man in another village some distance away. At first our man did not wish to leave the important work he was then doing, but the messenger refused to go alone, and finally the two set out together.

Confessed and Forgiven

"The first words of the sick man were, 'I'm dying, and I have a burden on my mind.' The evangelist suggested that he call a priest. 'No, no,' replied the man. 'You are the missionaries' man, and I have done them a great wrong. When their wheat was being ground in my mill I took out three chops and in the place I put in as much stones and refuse. I have not been easy since, and now the Protestants' God has struck me, and I am dying for this sin. My conscience has never troubled me before, but this load is too much to bear. What shall I do?' The evangelist then told him that the first thing to do was to try to set the wrong right. At this the sick man called his wife and took from her all the money that was in the house, which the evangelist later brought to Dr. Ussher. The man now settled back with a sigh of relief, and said that that was the first easy moment he had had for months.

"In a few minutes, however, a more terrible thought came to him than any he had had before, and he said, 'Now I am right with the missionaries, but what shall I say to God for all the sin I have done?' The evangelist as-

WEIGHING THE WHEAT

sured him that he had forgiven him on behalf of the missionaries for the wrong done them, and if he, a humble preacher, had that power in his hand, how much more easy would it be for God to forgive his erring child. So this ignorant villager, resting in the arms of a lowly servant of God, persuaded, comforted, and having tasted the peace of the Almighty, gave up his spirit and passed into the presence of the Father."

MADURA MISSION

WHERE CHURCH UNION HAS COME

The third General Assembly of the South India United Church was held last September in Bangalore. This body, comprising in organic union the churches associated with the American Board, the London Missionary Society, and the United Free Church Mission of Scotland, was organized in 1908. It then embraced the Christians of six missions, numbering 150,000 souls, representing different church polities. Rev. John S. Chandler, of Madura, secretary of the Assembly, sends a stirring account of this year's meeting, from which the following paragraphs are taken: —

"The membership was comprised of sixty delegates from the councils, half being laymen, and all were present from the opening of the meetings. Eleven visiting delegates came to speak on behalf of other bodies, viz., the Basel Mission of the west coast, the Wesleyan Methodist Church, the Church of England, the Methodist Episcopal Church, the Presbyterian Church in India, and the Ceylon and India General Mission. The fact that special negotiations had been going on with the Wesleyan Methodist Church and with the Basel Mission gave special interest to the part taken by their representatives. And not only they but the others as well rose and expressed the one desire that sooner or later organic union in one church might bring them all together. There was one exception. One gentleman did not express that desire, for he had already become a member of the South India United Church. It was Rev. Alexander Silver, of the Church of Scotland, whose mission had that very month been received into membership.

Indians to the Fore

"The South India United Church is essentially a union of Indian Christians for the sake of Indians; so it was most satisfactory to see the Indian members taking their full share in the assembly.

"The chairman of the local committee of entertainment and most of its members were Indians, and they performed their part as hosts most acceptably. On the afternoon of the third day they entertained the members of the assembly at a sociable with Indian music and refreshments that were duly appreciated.

"But the truest indication of the part taken by the Indian brethren was within the assembly itself. They were in the majority on all the committees, as they are in the councils themselves, and in the moving of resolutions and discussions their part was as influential and free as that of others. In the membership of sixty delegates they were in the majority of forty-four to sixteen.

"The free spirit of the assembly without racial differences impressed itself on all. The president in his final address referred to it as most gratifying. An Indian brother said: 'I supposed the missionaries would be all on one side, and support each other, or else hold off in a spirit of condescension and leave the Indians to struggle through the discussions without them. But I found to my surprise that missionaries joined in freely and opposed each other, and all took part without any distinction of race.'"

NORTH CHINA MISSION

CHINA IN REVOLUTION

Letters from the missionaries in China cannot compete with newspaper dispatches in the freshness of their tidings, but they furnish valuable supple-

ments, corrections, and comments on press reports, which are often confused and unsatisfactory. We are sure our readers will be glad to have unusual space allotted in this department to those accounts of China's overturning which come from the reliable pens of the missionaries. We select from several letters those portions which are distinctive, omitting much in which one writer merely corroborates another.

FROM PAOTINGFU

Mr. J. H. McCann writes from Paotingfu, October 28: —

"The uprising started in Central China, but from latest reports it has spread over the whole Yangtze valley and into some of the northern provinces. Hankow, Wuchang, and Hanyang, where the present rebellion assumed a national aspect, are to all intents and purposes in the geographical center of China. It might also be said to be the commercial center. In the plans for railroads it will be *the* most important central point. The people in the provinces of Hunan and Hupeh (south of the lake and north of the lake) are among the most progressive and virile in China. This locality is the present terminus of the railroad which runs through Paotingfu. It is less than thirty hours by rail from us. The troops sent south have all passed through here.

"At present everything is perfectly quiet here, but it is a quietness that does not guarantee what tomorrow will be. Expectancy is in the air; any serious reverse to the government troops, any serious secession of the troops that went south to the rebels, or even any delay in the defeat of the rebels will tend to create conditions favorable to an extension of the movement. Business is at a standstill. Nothing can be done except for spot cash. The sympathies of the people are entirely with the rebels. In case the government should fail to get control of the situation, we here are in a rather critical situation, Paotingfu being the nearest point of importance south of Peking. Should the government decide to make a stand south of Peking, it will likely be here. However, all this is guesswork; it is impossible to say how things will go.

"This is entirely different from the Boxer uprising, and I hope it will remain so. There is no likelihood of its being anti-foreign so far as we can now judge; but of course almost anything is possible."

Mission Premises a Refuge

Later: Under date of November 11 Mr. McCann writes: —

"Mission premises seem to be the safest places and practically immune from attack. We have many applications for refuge. The local Christians have all come in with their families and filled up everything. We are letting it be understood that any of our neighbors who should care to come into the compound in case of fighting will be welcome, although we cannot promise any shelter other than they themselves may provide. The possibility of rowdyism during the interim between the advent of the rebels and the re-establishment of government is what we fear. We are fairly well prepared to meet such an emergency. About twenty-five of the police will come into our compound on the first indication of trouble, and the authorities have given us thirty rifles and ammunition. The police have decided on this course, because in the first place, I believe, they are in sympathy with the rebels and do not want to obstruct them; in the second place, they are not strong enough to withstand an attack on the city, in which case they would be sure to suffer and lose their arms."

FROM TIENTSIN

Rev. Charles E. Ewing writes from Hsiku, Tientsin, October 29, to family friends: —

"The revolutionists have been quietly busy for some years. Their first noticeable appearance so as to attract much attention was something like four years ago. At that time there was quite a stir in this part of the empire; it was re-

ported that the revolutionists were organizing everywhere; and at the time when the educational commission was about to start for America, bomb throwing at the Peking railway station was attributed to them. On that account, care has since been taken to guard against any similar outbreak in this section of China, and very little has been heard of the organization. There can be no doubt, however, that it has been secretly organizing and disseminating its anti-Manchu doctrine, waiting only for a favorable time to put its campaign into effect.

"One of the causes of the present movement was evident especially in the province of Szechwan, the largest in area and also in population of any of the provinces of China; but as this had much to do with the railway policy of the central government, it affected also the people in the province of Hupeh, from which the proposed railway to Szechwan was to run. To begin with, the people did not like the idea of the immense foreign loan that was negotiated a few months ago, as there is a great and widespread unwillingness to become more deeply indebted to other nations. Then in the middle of the summer the government issued a statement as to its policy for nationalizing the railways of the whole country, so that all trunk lines should be government enterprises, from which even Chinese private capital would be excluded. As plans were already well under way for the construction of some such trunk lines with private capital, this announcement raised a storm of criticism.

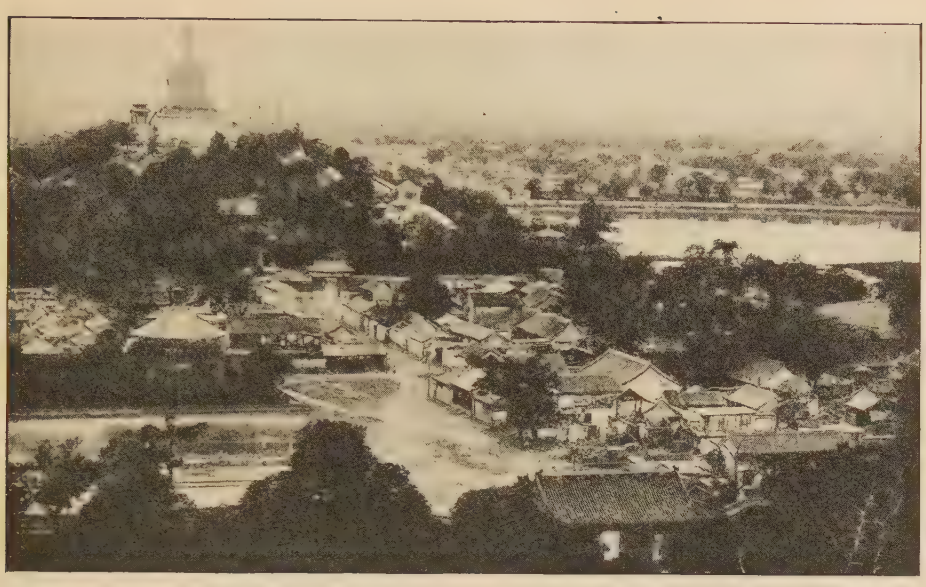
CARRYING THE MAIL

"During the early summer also, and indeed even earlier than that, the unusual excess of floods in the Yangtze valley threw multitudes out of work, out of their homes, and left them with insufficient food and no prospect of any improvement in conditions. They felt, as the people in the south of France felt a year or two ago, that the government ought to come to their aid; and when the viceroy, who in most provinces is somewhat of an autocrat, failed to do this the people began to take a threatening attitude.

Down with the Manchus!

"All the time seething underneath through all Southern and much of Central China is the hatred toward the Manchus. When affairs in the province of Hupeh came to such a pass that the imperial soldiers showed signs of definite insubordination, the viceroy acted strongly, if not wisely, in ordering the execution of several of the soldiers. For this act he was highly commended by imperial edict; but within a few days the government was obliged, as a direct result of this commended act, to dismiss him from office with severe blame for not controlling affairs in his province. It was the action of the Hupeh viceroy in executing the rebellious soldiers that finally led to the immediate outbreak at Wuchang, the capital of the province; and in this outbreak the leaders were of the revolutionary party, while much of their strength came from the readiness of the army to follow their lead. Accordingly, while there had not been such special preparation for this outbreak as there would have been had it not been precipitated by circumstances as they arose, and while there is no evidence of any particularly strong leadership, the revolutionists find everything going their way.

"That feature which makes such a condition possible is the attitude of the people toward the Manchu rulers. The Chinese people are essentially of a democratic spirit and temper; they are not averse to having other people do the actual work of running the govern-



VIEW FROM WINTER PALACE, PEKING

ment, but they are quite insistent that affairs that concern them shall be done in a way that commends itself to them. So long as the Manchus conducted the government to the pleasing of the intelligent among the people, there was less objection. But as the people have come to be better and more widely informed on governmental affairs, and as they have begun to have some hope of self-government, and as they have come to realize more and more how the officials have been unjustly enriching themselves at the expense of the people, while the imperial government is never strong in anything better than the machinations of political scheming, the anti-Manchu sentiment has grown apace. The Chinese can never have loved the Manchus as their rulers, because from the first introduction of this Manchu dynasty the entire race of Manchus has drawn its support from the government, being all pensioners, and thus appearing to the Chinese themselves to be battening at their expense, who paid the taxes. It is evident that, even here in North China, the almost unanimous sentiment of the people is with the revolutionists and against the government. I have been surprised to find how ready the Chinese are in private conversation, when they do not suspect that any one will make trouble for them, to admit where their sympathies are. As one prominent man said, 'I have wondered at the favor shown by the people to the revolution, until I questioned myself and discovered that my heart was with the people rather than with the rulers.' And why not?

"In the struggle both sides are using every precaution to avoid any conflict whatever with foreigners or foreign governments; for if there is one thing that China desires above another, it is that there shall not be new opportunity for any other nation to step in and dictate to them. For this reason, neither the foreigners resident in China nor the Chinese members of Christian churches have anything to fear as such. It is hoped that only combatants may be in any way involved; the only fear is that the roughs may take advantage of disturbed conditions to attempt to inaugurate mob rule."

FROM TUNGCHOW

Rev. Howard S. Galt writes from Tungchow, Peking, November 8:—

"We see plenty of local evidence that the movement is in no way anti-foreign nor anti-Christian. We have already had requests from the head operator of

the telegraph station in the city, from the station master and telegraph operator at the railroad station, from four military officials of the rank of colonel, and finally from none less than General Chiang himself, that in case of trouble their families be allowed to come within the borders of our compound for refuge! This goes to indicate the truth of what we hear on all sides, that the compounds where the foreigners are are the safest places. What a contrast from the conditions of 1900! We are offering such asylum as we possess to those mentioned above who have requested it, and expect to extend the same privilege to all church members and to all friends and neighbors who may desire it up to the extent of our capacity.

"Of course it is conceivable that there might be such a turn in affairs as would compel us to leave Tungchow, but at present this hardly seems within the range of possibility. It is our purpose to hold on here and protect our Christians and the mission property to the last extremity.

"Our trust is in the Lord of men and of nations, and we are confident that in ways which now we cannot see, his plans will be accomplished. In the meantime we ask you to tell our Christian friends in America that we confidently look forward to a new era of missionary opportunity in this land, and we hope that they will be getting the men and the money ready for a great advance movement in the work of the kingdom."

IN CHINA'S CAPITAL

Under date of November 13, Rev. H. S. Martin, of Peking, writes to Dr. C. E. Jefferson and the Broadway Tabernacle of the situation in the capital: —

"How do the people among whom we live look upon the situation? It is needless to say that the atmosphere of the city is one of suppressed excitement and fear. Probably about half of the people of the city are Manchus, and their highest officials live here. Half of our church members are of Manchu blood. They know that the uprising is directed against them, and cannot but feel that they are in especial danger.

The Church a Refuge

"At this time it is interesting to note how all classes turn to the foreigner and church for protection. So far as I can see the people have very little conception of the great ideas Christ emphasized, the Fatherhood of God and the brotherhood of man. In the times of their distress they have no higher power to whom they turn, and who they have faith to believe will work out for them a destiny larger than they know. Nor can they work in harmony with each other, for each fears that his neighbor is taking some unfair advantage or mistrusts him of some sinister motive. China's old religions have all been individualistic; she has never known anything of the altruism of Christianity.

"It is gratifying and encouraging to mark the contrast as one turns from the fears and schemes of the worldly-wise to the confidence and plans of the Christians who have come to know something of the spirit of their Master. Last Sunday our native Pastor Li spoke to a large audience from the twenty-seventh Psalm and the eighth chapter (thirty-first verse and on) of Romans. As he brought the message of hope and trust in the Lord and of the steadfastness of Christ's love, it was touching to see the people drinking in the meaning of it all. As they went out with firmer faith and higher hopes I thought it was worth the years of patient teaching and arduous work to bring this message to them. Surely the spirit that was in the Christ is what China needs. It is gratifying, too, to see how the Christians are trying to show their faith by their works. Not only are they making plans for their own protection, but many of them are giving all their time in an organization whose aim is the good of all.

Women Protecting the Women

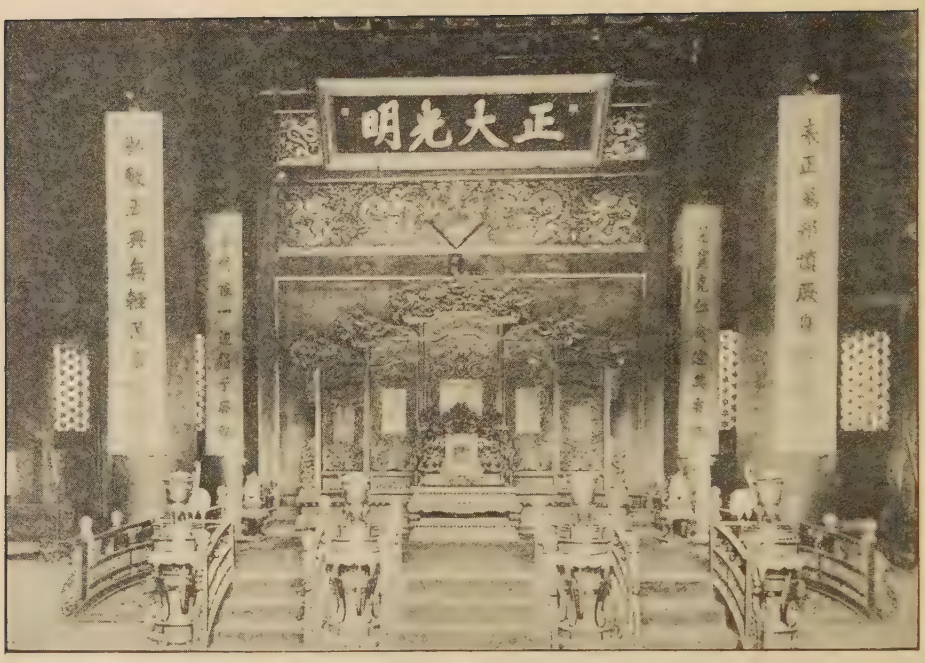
"This organization is one for the protection of women and children, a kind of Red Cross Society. One of the city officials conceived the idea of some sort

of protective society, but felt incapable of developing it. He laid the matter before Miss Miner of our mission, and begged her co-operation. She took the subject up with the government's Board of the Interior, and with the aid of Mrs. Ament and others has perfected an organization which we hope will do much for the Chinese women and children should there be a period of interregnum. Miss Russell's 'Hall of Enlightenment' has been made the headquarters for the society, and courts near our mission have been opened as refuges. Besides this central station there are four others in the city under the one supervision. Women of high rank have offered their services, and wealthy homes have been put at the disposal of the society.

"The plan for enrolling is this: Any one who desires protection for the women of his household enters their names, pays a dollar fee for each one over twelve years of age, and receives a badge and receipt which he is to present when they wish protection. For three days there have been men and women standing in line before the door of the 'Ming Lun T'ang' handing in names. The faces of many are anxious and worn, and the conversation is carried on in subdued tones. During three days 1,500 persons have registered at this one station, and about as many at each of the other stations. One princess comes with $100 and a supply of rice. She asks if she may bring in some of her waiting women. Mrs. Ament asks how many she would like to bring, and after meditation she replies, 'Could I bring ten?' She was doubtless wondering which ones she could leave behind. Gifts from the Chinese are coming in every day, and last night word came that the city council had voted 10,000 taels to support the undertaking. An urgent telegram has come from Kalgan asking that some one be sent there to start a similar organization. Money and places are available if some one will lead. Of course this is all in preparation for a period of interregnum, which we hope will not come, when lawlessness will have full sway. The society does not insure protection, but promises to do all that organized effort can do. The significant fact in all this is that high and low are turning to the foreigners for advice and aid at this time of distress. The American flag floats from our compound gate; it is not as in Boxer days, when every sign of the foreigner was concealed. What a time is this to show what Christianity stands for!

The Street Sights

"Upon the street there is in general the semblance of ordinary business activities, but one can but feel the undercurrent of anxiety and waiting for something to happen. The air is charged with rumors, many of them creations of wild imagination. The numerous wedding processions one meets as he goes in any direction tell the eagerness of the Chinese father to give his daughter the protection that marriage affords. Carts loaded with the furniture of moving families are a common sight, and the trains are crowded to the limits with people who are fleeing from the city. One visits a store he has often frequented only to find the signs down and the goods conveyed to places of safety. The legations are sending out word advising foreigners to bring to them their valuables, and to prepare for a speedy withdrawal to their quarters should the worst come. The government schools are nearly all closed, and the pupils scattered to their homes, but the mission schools are carrying on work as usual, thus adding a double burden to the teachers, in these days of stress. The Chinese watch the foreigners so closely for signs of disturbance that it seems best to carry on the regular routine as nearly as possible. It is interesting to note that even here in this center of Manchu rule, and among some Manchus themselves, the feeling is quite prevalent that it is time for Manchu rule to cease. They have seen so much lavish and unwarranted expenditure of the people's money, as, for instance, at great funerals, when real silk and wooden articles are burned, that



IMPERIAL DRAGON THRONE, PEKING

they think any change will be for the better.

"As for ourselves, we plan to stay in the compound as long as possible. Should there come a time when we can do nothing here, we shall go to the legation. But we are hoping that matters may be arranged without bloodshed, and that China will soon settle down to peaceful development. The throne has acceded to all the demands of the revolutionists, except actual abdication. It is the general thought of foreigners that the people have now all the rights of popular government that they are able to assimilate. Whatever may be the outcome of these days, we know that China can never go back to what she was a month ago."

ALERT BUT CALM AT PEKING

Rev. William B. Stelle, of Peking, under date of November 14, describes other aspects of the situation there at the empire's capital: —

"At our main south compound we have prepared for siege. We knew that we could not hold out against a regiment of trained soldiers, but it seemed probable that the regular troops would be so engrossed in legitimate conflict as not to trouble us, and we proposed to withstand the mere riffraff mob seeking only plunder. Our three churches, including the newly started station just outside the east gate of the city, have kept quietly at work. All of our schools have continued as usual. Our two branch churches know of the preparations which we are making here, but they plan to stay in their own localities as long as possible.

"The Americans at this time are most happy and fortunate in the representatives who are in charge of our legation. Mr. E. T. Williams, *chargé d'affaires*, long resident in China, a part of the time in South China, not only speaks the language well, but also understands the people, and his whole bearing is quiet and sanguine. Dr. Tenney, the Chinese interpreter, also knows the modes of thought of the people, and, furthermore, because of his long experience as the head of the government school system of this province, knows personally many of the military leaders, both Manchu and Chinese. The legation is most thoughtful for every interest of the missionary community.

"Our Chinese, both the leaders and Christians generally, men and women, are meeting the situation with the strength of calmness and courage. They recognize the unique opportunity for service, and are keen to be helpful to all non-Christians in every way. Of course our regular church services are crowded and collections are abnormally large.

"And best of all, and just as you would expect, is the magnificent strength, both in efficient planning and execution and in spiritual uplift, of our mission ladies. Miss Miner is a host, and each of the others a whole battalion."

FOOCHOW MISSION

THE OVERTURNING IN FOOCHOW

Pres. Lyman P. Peet, of Foochow College, writes November 3: —

"The fact is the city has been in a panic over the reported plans of the revolutionists to attack the officials and the preparations of the officials to repel such an attack. Thousands of the people have moved away with as much of their belongings as could be moved. The exodus occupied three days, but the situation seems more peaceful today.

"We have been closely watched by all classes of people, the idea being that if foreigners would remain at their work and keep their students at work there was still some hope of safety. It has been hard work to keep the students from running away, but we have succeeded except in a few cases. The government schools have been in confusion; the law school near us reported this morning a remnant of some thirty students out of 160; and other schools have suffered in like manner. At the present time we do not expect to be obliged to leave. It has been thought wise to close the girls' school at Ponasang temporarily, as no one really knows what may happen."

WEST CENTRAL AFRICA MISSION

A SAMPLE OPPORTUNITY

Dr. Henry S. Hollenbeck, in writing of a tour among some of the Kamundongo outstations, gives a good account of the first one visited, Olutu, about thirty miles from his station. Leaving his luggage, including bed, food box, and the phonograph, to be brought on by the carriers, the doctor rode his bicycle, and, though much of the way was along a tortuous native path, reached his destination before noon: —

"Those who happened to be in the village turned out to greet me, and when they heard that the phonograph was coming they raised an additional hurrah. Its reputation had gone on before it. I spent some time in visiting the school and inspecting the work. They have a total enrollment of about two hundred in the schools. The teaching staff consists of ten men and boys; and considering that only one of the ten has ever been under the direct tutelage of any of the missionaries, they are doing good work; though one could not help thinking how much more effective it would be if all the teachers had had special training for their task. However, a good many are learning to read and write, and the foundations are being laid for a larger and more thorough work.

A Building Boom

"It was a busy time there, as some were building houses and a new schoolhouse was in process of construction. The people propose to build it themselves, as well as to make the seats. They will make the doors, and we expect to supply the windows. I think the support of that work, teachers' pay and all, must cost us as much as five dollars a year. None of the teachers get salaries, but we sometimes give the two who devote nearly all their time to the school a little present to help them along.

"The work at Olutu is in a prosperous condition and is growing steadily, in spite of the opposition of traders. The latter have just established two rum shops within five minutes' walk of the main village, and are holding out various inducements to get the people to drink. However, they really help, for the Christians become the stronger for having temptations to resist. They con-

DR. HOLLENBECK AND PATIENTS

tinue to have public professions of faith made every or nearly every Sunday. A good many fetishes, charms, etc., have been renounced and destroyed recently. Calls are coming, too, for teachers at near-by villages. While I was there a young fellow came in from a village a couple of hours away, saying that they would like very much to have a teacher at their village; would be glad even to have some one read the Bible to them every day. No one can be sent regularly at present, however, but it may be possible to have some one go there part of the time.

The Favorite Scripture

"On Sunday morning we had quite a large gathering and I gave a short expository talk. After the service we revived the Sunday school, with an enrollment of 340. I took the old men's class, consisting of about twenty men ranging from 40 to 140 years of age, according to their reckoning! All paid close attention and were much interested in the reading and explanation of John 1: 1–18. John is, on the whole, the most attractive book of the Bible to these people. There were only eleven or twelve other teachers available, so some of them had rather large classes. After the services some of the young men went to near-by villages to hold services; all told, a good many people attended services that day. There are a number of places in that region where the people are always glad to listen to the 'words.'

"Of course I took my medicine case with me and had a good many cases, but this time only one which might be considered serious from a medical standpoint."

MISSION TO MEXICO

PROGRESS ALL ALONG THE LINE

Rev. John Howland writes from Guadalajara, November 4: —

"We have just had a very encouraging quarterly meeting of our State Association of Congregational Churches. There are only three of them, but there was a good attendance, interesting and profitable discussions, and much enthusiasm. A year ago an 'evangelizing league' was formed to raise money for the spread of the gospel in the state. The evangelist employed by the mission was put at the orders of the league, and now it has full charge of all the educational and evangelistic work outside of the city. Monthly offerings have been held in the three churches, and

they have raised over one hundred *pesos*, aside from doing much better than ever before in the way of self-support. The two village schools are also surpassing their record. In San Miguel, where there are only about five hundred inhabitants, the school has an enrollment of over one hundred, including the day and the night sessions. The league has paid all the traveling expenses of the evangelist, but is not yet able to help financially with the schools. However, I am satisfied that it will prove to be a good plan to give the Mexicans the direction of the work, especially as long as they are as cordial in their relations to the mission as at present.

"The enrollment in the Colegio is already as large as during the whole of last year, and we are looking for several more pupils soon. With the added grant from the Endowment Fund, it has been possible to enlarge and improve the teaching force, and the result is already beginning to show.

"The new national government is to begin its work next Monday. There is much talk of another revolution, but I am quite confident that there will be no very general disturbance. Mr. Madero seems to have shown quite remarkable tact and ability, and he has a high place in the affection of the masses. Some people explain his extraordinary success by the fact that his wife, who is a spiritualistic medium, and is always with him in his journeys and campaigns, procures supernatural aid for him!"

THE PORTFOLIO

The Japanese a Religious People

Also there are people who say that the Japanese nature is essentially non-religious; that our attitude toward all the gods and all things religious is "politeness toward possibilities." Anybody can see that that is wrong — anybody who has read the story of the Christian persecution in Japan and heard of the men and women who marked the blood trail and charred trail (for there were many native converts who preferred to be burned at the stake rather than renounce their faith in Jesus Christ their Saviour) which led to the horrible struggle of Shimabara and which made Pappenberg Rock in Nagasake Harbor forever famous in history, for it is the place from which thousands of the native converts were thrown into the sea. Oh, yes, the Japanese nature is highly religious. Both in the number of shrines and of gods we beat the Athenians upon whom we have St. Paul's pronouncement. Christian missionary work did not deepen the religious nature of the people, but it gave a new star to which it might aspire — the life and character of Jesus.

From "Christian Missions in Japan," by Adachi Kinnosuke, in the Century.

Distinguished Testimony

I think it only fair to say that the good name which Englishmen possess in China — a name for straightforwardness and honesty — is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries living in the land. Think what it means to have scattered throughout that vast empire in hundreds of stations high-minded English gentlemen, whose word is their bond, living simple and pure lives, absolutely trusted; who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China, the more I admire it. The work is much better organized than before. There is now combined movement where formerly there were often merely disjointed efforts. From an experience gained in witnessing their work in every province in the empire, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China.

Quoted from Dr. G. E. Morrison, the London Times' "own correspondent" at Peking, in the China Mission Year-Book for 1911.

THE BOOKSHELF

THREE BOOKS ON INDIA[1]

By Secretary CORNELIUS H. PATTON

THERE is no better way to understand conditions in India than by a study of the political and social unrest which occupies the mind of so large a part of the population. Unrest is the key to India's life today. It is the best approach for one who would get quickly into the heart of the problem. For this reason we particularly welcome Mr. Chirol's book on "Indian Unrest." It is both timely and illuminating. We believe he is right in saying that just now, when there is a lull in the storm, is the best time to analyze the complex situation and look about for solutions. Mr. Chirol finds that the unrest exists mainly among the Bengalese and Marathis, the seats of discontent being Calcutta and Poona. The unruly tribes of the northwestern frontier and the native states of Napal and Bhutan (more Chinese than Indian) add to the heat, but with a flame of their own. The real unrest is that of the Hindus, and the educated Brahman Hindus at that. If the fourteen millions of Brahmans should take fire, India would have a conflagration indeed. Fortunately for England, the ruling chiefs, the landed aristocracy, and the agricultural masses are unquestionably loyal, as are most of the Mohammedans. In this connection the author gives us a fine analysis of the difference between the Brahmans of the Deccan and those of Bengal. The revolt, he finds, is twofold — against British government control and against Western influences generally.

Mr. Chirol gives much space to the discussion of the system of governmental education. He finds it, as now conducted, more of a cause than a remedy of unrest. He criticises it as top-heavy and secular. "In a country where religion is the sovereign influence we have, from the beginning, absolutely ignored it in education." He argues that the course of instruction in government schools is unrelated to the subsequent life of the pupils. The students are

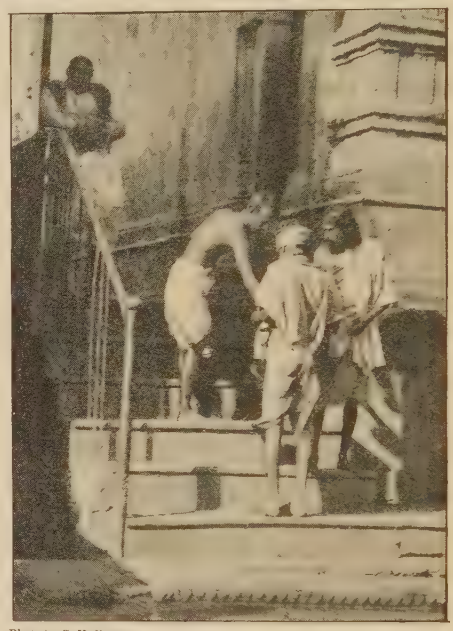


Photo by C. H. Patton

THE APPORTIONMENT PLAN IN INDIA

Priests at the entrance of Kali Ghat Temple in Calcutta are "holding up" a worshiper till he raises his contribution

secluded in a world of intellectual interests quite apart from Hindu life; consequently, when they return after graduation the points of contact have been destroyed, and a fertile field is provided for indolence and discontent. Thus has the government bred the very unrest they seek to avoid.

When it comes to purely political measures, Mr. Chirol has less of a constructive nature to suggest. He traces the steps already taken to grant native representation in the national and district councils, and appears to hold that about as much has been done in that direction as is advisable.

The author has hearty words for mis-

[1] *Indian Unrest:* A reprint, revised and enlarged, from *The Times.* By Valentine Chirol. New York: The Macmillan Co. Pp. 370. Price, $2 net.
An Interpretation of India's Religious History. By Robert A. Hume, D.D. New York: Fleming H. Revell Co. Pp. 224. Price, $1.25 net.
Christ for India. By Bernard Lucas. New York: The Macmillan Co. Pp. 448. Price, $1.40 net.

sions, although no chapter of his book relates specifically to this line of effort. He credits Alexander Duff with being the pioneer in Indian educational and religious reform. He scores Mrs. Besant's "Hindu College," and thinks the influence of the Brahmo Samaj and Arya Samaj is on the wane. He charges that the Hindu authorities still uphold obscene and horrible rites in certain sects, and he lays heavy blame upon the Brahman leaders for the pitiable condition of the outcastes or "untouchables," which he describes vividly. On the other hand, through the gradual Christianizing of the atmosphere, he finds a new spirit of humanity and service pervading India's thought and life. He cites the organization of a cult loyal to the government, known as "The Servants of India," as indicative of the trend. The book is hopeful in outlook. It is a work of the first order for all who desire to be intelligent upon Indian affairs.

We always expect something good from Dr. R. A. Hume when he goes into print, and we are not disappointed in reading his "An Interpretation of India's Religious History." The book conveys to the public the lectures given last winter at Andover Theological Seminary. It is in the author's well-known style, noted for its simplicity and clarity. He writes as he speaks. That his approach to Indian religious history is sympathetic needs hardly be said. He frankly, joyously recognizes signs of divine leadership in the seers and reformers who have guided, or at least attempted to guide, the religious development of the most religious people in the world. He believes the Holy Spirit has not passed India by in seeking to draw all men to Christ. Each step in the age-long process he traces in the light of a providential development. Four words, according to Dr. Hume, epitomize the history of thought and life in India, viz., progress, arrest, degeneracy, and reform, repeated over and over again. His characterization of earlier and later Hinduism, of Buddhism, of the Mohammedan invasion, and of the various cults and reforms are brief, clear, free from technicalities and abstractions, and convincing.

His philosophy of Indian religious history seems so simple when once it has been uttered, that some readers may not realize the breadth and depth of experience and study of Indian characteristics underlying his conclusions. Of the Moslem régime he says: "There must have been need of a stern, iconoclastic religion like Islam, which flamed with indignation against these abuses which outwardly appeared to be the whole of Hinduism." His explanation of the failure of Islam is simple and direct: "The fundamental spiritual inadequacy and defect of Islam is that it has not the controlling, constructive purpose of Christ. Mohammed's controlling idea was not to fulfill, but to destroy."

The book is full of hope and inspiration for the continuance of the missionary task, not because the author can cite large accessions to the church, but because he believes with passionate ardor that Christ can and will fulfill the longings and strivings of the sages and satisfy the hunger and thirst of India's millions today. The value of Dr. Hume's work was expressed by a prominent missionary secretary of another board than our own when he said: "Really, for one traveling in India who wishes to be intelligent upon the religions of the country and understand the bearings of missionary work, this book is all he needs."

The impression we get from reading Bernard Lucas's "Christ for India" is that the points of contact between Christian theology and Hindu thought are fewer than people have supposed. This impression, perhaps, was not intended. The book is written from the modern standpoint of evolution and historical criticism, frankly stated and effectively urged. It certainly is not lacking in a sympathetic attitude toward Oriental thought. The author believes that every type of religious thought has some contribution to offer to the sum total of truth, and that India will yet enrich the thinking of the West. The book is ad-

dressed to Hindu minds, with perhaps a squint toward those missionaries who present the Christian message as something entirely foreign. Yet when the author considers the leading doctrines of our faith, one by one, in the light of corresponding Hindu views, we find the result is more of a contrast than a likeness. This is particularly true of his discussion of the conception of God, the personality of Jesus, the Incarnation,

Photo by C. H. Patton

WILLIAM CAREY'S GRAVE AT SERAMPORE

and the process of salvation. Hindu readers are not likely to find as much comfort in these pages as they expect. Yet they will find a scholarly and effective setting forth of the Christian system as it is viewed by modern minds. In fact, several chapters are simply essays on Christian doctrines, with hardly a reference to Hindu conceptions. The book begins where Dr. Hume's leaves off, and should be of especial value to missionaries, teachers, and theological students.

These three books are an indication of the new interest in India's development, a sign that this country, as the meeting point between the East and the West, is set for the working out of the great problem of interracial brotherhood in life and thought. Happy the missionary who, with sufficient mental and spiritual endowment, is called of God to work in this land in such a time as this!

TEACHING ALL NATIONS

To the Bookshelf comes from the Society for Promoting Christian Knowledge a package of small volumes which represent a prodigious amount of work. They are text-books for use in various languages of Central Africa and South America: a New Testament Catechism in the Swahili tongue; a Primer compiled for Nyasaland; a Dictionary of the Mashona or Chiswina language, and Stories of our Lord for the same people; a Grammar of the Tukudh language; a Hymn Book in the Lengua language for a tribe of Indians in Paraguay; a Gospel of Matthew in the Shi-Puthsu tongue, etc. The very naming of these books is impressive, suggesting how far the Christian message has been carried, to what small and unknown peoples it has been published, and with what loving devotion of missionary labor.

In this connection we note the publication of a Marshall Islands Hymn Book, a collection of 178 translations of familiar Christian hymns set to their accustomed tunes, which Mrs. Harriet A. Pease, of Claremont, Cal., has issued for the help of the people with whom her name and that of her sainted husband are closely allied.

OTHER BOOKS RECEIVED

The Youngest King: A Story of the Magi. By Robert Hamill Nassau. Philadelphia: The Westminster Press. Pp. 95. Price, 50 cents.

The working into a tale of the notion that Gaspar, the third of the Wise Men who journeyed to Bethlehem to find the Babe, came from Uganda in Central Africa.

The Unification of the Churches: A Present Day Study. By Daniel W. Fisher, D.D., LL.D. New York: Fleming H. Revell Co. Pp. 93. Price, 50 cents net.

In the first part of this little book Dr. Fisher discusses the problem of church unity; in the second part progress towards such unity. The second of the

three chapters in this latter part furnishes a valuable survey of what has been accomplished in the line of organic union, federation, and co-operation on mission fields.

An Evangelist's Travels in the East: With an Account of Gospel Work in France, Germany, Turkey, North Africa, Egypt, and Palestine. By Joseph E. Dutton. Oxton, Cheshire, England. Illustrated. Pp. 120.

An Open Letter to Society from Convict 1776. Introduction by Maud Ballington Booth. New York: Fleming H. Revell Co. Pp. 160. Price, 75 cents.

THE CHRONICLE

DEPARTURES

November 19. From San Francisco, for Kobe, Japan, Mrs. J. D. Davis and Miss Edith Curtis.

ARRIVALS ON THE FIELD

September 2. At Samokov, Bulgaria, Rev. and Mrs. L. F. Ostrander.

October —. At Talas, Cesarea, Turkey, Rev. and Mrs. Arthur Ryan.

October —. At Marsovan, Turkey, Rev. and Mrs. Ernest Pye and Miss Helen Curtis.

October 19. At Trebizond, Turkey, Miss Nellie A. Cole.

October 23. At Tungchow, China, Dr and Mrs. O. H. Love.

October 23. At Japan, Rev. Schuyler S. White.

October 30. At Foochow, China, Mr. William H. Topping.

November 3. At Samokov, Bulgaria, Miss Edith L. Douglass and Miss Delpha Davis

November 4. At Sofia, Bulgaria, Mrs. William P. Clark.

ARRIVALS IN THIS COUNTRY

November 9. At San Francisco, Miss Charlotte B. DeForest.

November 11. At New York, Rev. and Mrs. Willis P. Elwood, of the Madura Mission.

BIRTH

September 24. At Chisamba, Africa, a daughter, Jane Elizabeth, to Dr. and Mrs. William Cammack.

DEATH

November 1. At Kyoto, Japan, Miss Eliza Talcott, of the Japan Mission.

∴

The removal of Andover Seminary to Cambridge has had one happy result which perhaps was not foreseen. It enables the missionaries who from time to time are engaged in giving lectures there, to drop in for a daily call at the Board Rooms. In this way the offices have been cheered lately by the frequent presence of Dr. Arthur H. Smith, of China, and of Dr. George F. Herrick, of Constantinople.

Word comes from Treasurer Wiggin, whose departure for Spain was mentioned in last month's *Herald*, that the journey out was safe and pleasant, that his work is progressing well, and that he hopes to be back in his office "sometime," which we understand to mean not far from the time this number appears.

∴

Secretary Patton is supposed to have returned from Africa, but he is so occupied week days and Sundays in reporting what he has seen and heard, that he must almost feel as though he was still in the midst of the scenes he describes. On January 10 he starts for a month's tour of the churches of the Interior, going as far west as Kansas; he hopes to be at his desk again by the middle of February.

∴

Our thoughts turn often in these days to the missionaries who work "in the midst of war's alarms." With 126 missionaries in China and 201 in Turkey, the Board now has more than half its missionaries in that situation. Those in Turkey are in no special peril; few, if any, of those in China have cause for acute personal anxiety. But mission work in both lands is more or less uncertain in the general disturbance, and the strain of planning and toiling in the face of an uncertain issue is upon all these workers. For them, and even more for the native Christian leaders and their communities, our sympathies prompt frequent prayers.

∴

Among recent callers at the Rooms was Shahin Adjemian, a young Armenian, graduated from Euphrates College in 1910, whose father, a former student at the same college, is director of agriculture for the vilayet of Adana. The young man has been sent by the Turkish government for study at the Massachusetts Institute of Technology, where he is now taking an engineering course, preparatory to service in the development of the Turkish empire. Mr. Adjemian's father was also a student

in America, at the Massachusetts Agricultural College, and has had expert training for the post which he now fills. It is noteworthy that the Turkish government should be willing to appoint an Armenian to so high an office in the empire, but it is even more remarkable that it should thus undertake the cost of special training in America for an Armenian youth, educated in a mission college.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Biddeford, 2d Cong. ch.	38 40	
Holden, Cong. ch.	6 82	
Limerick, Cong. ch., 7; Friend, 5,	12 00	
Norway, 2d Cong. ch., 13.30; 1st Cong. ch., 6.70,	20 00	
Wilton, Cong. ch.	25 00	102 22

New Hampshire

Alton, Cong. ch.	8 50	
Bristol, Cong. ch.	13 00	
Epping, Cong. ch.	10 00	
Exeter, Mabel R. Smith,	1 00	
Greenville, Cong. ch., to const. Rev. Geo. Ernest Merriam, H. M.	50 00	
Hampstead, Cong. ch.	4 00	
Hampton, Cong. ch.	21 50	
Hancock, Cong. ch.	10 80	
Meredith, Cong. ch.	17 35	
Northwood Center, Rev. W. P. Elkins,	1 50	137 65

Vermont

Brattleboro, Center Cong. ch.	100 00	
Bristol, 1st Cong. ch.	10 66	
East Brookfield, Cong. ch., toward support Dr. C. W. Young,	6 00	
Georgia, Cong. ch.	5 00	
Hartford, Friend,	5 00	
Jericho, 2d Cong. ch.	10 00	
New Haven, Cong. ch.	10 23	
Salisbury, Cong. ch.	24 50	
West Rutland, Cong. ch.	26 15	
Williamstown, Cong. ch., toward support Dr. C. W. Young,	7 73	205 27

Massachusetts

Acton, Cong. ch.	15 00	
Amesbury, Main-st. Cong. ch.	40 30	
Andover, West Cong. ch.	58 53	
Attleboro, 2d Cong. ch.	22 92	
Auburndale, Cong. ch.	531 51	
Blandford, 2d Cong. ch., for Aruppukottai,	3 41	
Boston, Park-st. Cong. ch., Rev. A. Z. Conrad, 25; Boylston Cong. ch. (Jamaica Plain), 17.81,	42 81	
Boxford, In memory of Mrs. Elizabeth L. Sawyer,	10 00	
Braintree, 1st Cong. ch.	30 87	
Bridgewater, Scotland Trin. Cong. ch.	1 70	
Brockton, Porter Evan. Cong. ch., 200; Mrs. E. C. Dean, 50,	250 00	
Brookline, Leyden Cong. ch., 993.95; Geo. P. Davis, 12.15,	1,006 10	
Burlington, Cong. ch.	10 00	
Cambridge, Wood Memorial Cong. ch.	2 00	
Cape Cod, Friend,	15 25	
Chelmsford, Central Cong. ch.	36 50	
Chicopee, 2d Cong. ch., 38.94; 1st Cong. ch., 20.12,	59 06	
Cohasset, 2d Cong. ch.	24 26	
Concord, Trin. Cong. ch.	67 80	
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	7 00	
Danvers, 1st Cong. ch.	40 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	118 79	
Dover, Cong. ch.	9 92	
East Bridgewater, Union Cong. ch.	21 00	
East Northfield, *Record of Christian Work*,	28 00	
Easton, Evan. Cong. ch.	11 43	
Fitchburg, Finnish Cong. ch.	9 46	
Florence, Cong. ch.	43 36	
Gilbertville, Trin. Cong. ch.	43 75	
Globe Village, Evan. Free Cong. ch.	7 37	
Granville Center, 1st Cong. ch.	3 31	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125; 1st Cong. ch., 10,	135 00	
Hatfield, Cong. ch.	43 17	
Hingham, Evan. Cong. ch.	37 62	
Holbrook, Winthrop Cong. ch.	209 69	
Holyoke, 1st Cong. ch.	145 57	
Lakeville and Taunton Precinct, Cong. ch.	40 00	
Lawrence, Trinity Cong. ch.	23 10	
Leominster, Ortho. Cong. ch., of which 10 from Sidney E. Bell, 122.15; Francis A. Whitney, 15,	137 15	
Littleton, Cong. ch.	47 16	
Longmeadow, 1st Cong. ch., for work of Dr. G. C. Raynolds,	72 10	
Manomet, Cong. ch.	7 25	
Maynard, Cong. ch.	25 60	
Medford, Mystic Cong. ch., 131.72; Union Cong. ch. (South Medford), 4.78,	136 50	
Merrimac, 1st Cong. ch.	27 41	
New Boston, Cong. ch.	8 00	
New Salem, North Cong. ch.	4 74	
Newton, Eliot Cong. ch., 3,100; 1st Cong. ch., 119.67,	3,219 67	
Northampton, Edwards Cong. ch., for Pangchwang,	189 06	
North Brookfield, Mrs. Josephine C. Whiting,	50 00	
Norton, Trin. Cong. ch.	30 03	
Orange, Central Cong. ch.	22 49	
Otis, Cong. ch.	12 00	
Palmer, 2d Cong. ch.	29 81	
Paxton, Cong. ch.	5 00	
Pittsfield, 2d Cong. ch., 4.80; French Evan. Cong. ch., 3,	7 80	
Quincy, Bethany Cong. ch., 54; Memorial Cong. ch., 10,	64 00	
Revere, Trinity Cong. ch.	10 00	
Salem, South Cong. ch.	15 33	
Shelburne, 1st Cong. ch.	61 26	
Shelburne Falls, Cong. ch., to const. Mrs. Sarah W. B. Stone, H. M.	110 00	
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	84 14	
South Hadley, Cong. ch.	15 29	
Spencer, Mrs. M. C. Bliss,	1 00	
Springfield, Olivet Cong. ch., 8.62; Memorial Cong. ch., 6.01; Caroline W. Bowdoin Memorial, 4,109,	4,123 63	
Sunderland, Cong. ch.	67 75	
Taunton, Trin. Cong. ch.	117 40	
Tewksbury, 1st Cong. ch.	17 40	
Wellesley Hills, 1st Cong. ch.	61 97	
West Cummington, Cong. ch.	2 00	
West Medford, Cong. ch.	34 51	
Wilbraham, 1st Cong. ch.	35 00	
Williamstown, 1st Cong. ch.	170 00	
Windsor, W. C. Goodell,	1 00	
Worcester, Plymouth Cong. ch.	433 06	
———, A deceased friend,	350 00	13,012 07
Legacies.—Newburyport, Harriet M. Savory, add'l,		16 56
		13,028 63

Rhode Island

East Providence, Hope Cong. ch.	3 70	
Pawtucket, Darlington Cong. ch.	5 55	
River Point, Cong. ch.	80 00	89 25

Young People's Societies

MAINE.—Hampden, Y. P. S. C. E., 5; Madison, Y. P. S. C. E., 5; South Brewer, Jun. Y. P. S. C. E., 2.50, 12 50

MASSACHUSETTS.—Athol, Y. P. S. C. E., for Mt. Silinda, 15; Boston, 2d Y. P. S. C. E. (Dorchester), for Adana, 50; Brockton, Wendell-av. Y. P. S. C. E., of which 1 for European Turkey, and 1 for Mexico, 2; Monterey, Y. P. S. C. E., 10; Salem, South Y. P. S. C. E., 5; Worcester, Hope Y. P. S. C. E., for Ing-hok, 18, 100 00

112 50

Sunday Schools

MAINE.—Sandypoint, Cong. Sab. sch., for Mindanao, 1 00

NEW HAMPSHIRE.—Littleton, Cong. Sab. sch., 8; North Weare, Cong. Sab. sch., for Madura, 5, 13 00

VERMONT.—Brattleboro, Center Cong. Sab. sch., 25.20; Charlotte, Cong. Sab. sch., 3.85; Island Pond, Cong. Sab. sch., for Mindanao, 7.50, 36 55

MASSACHUSETTS.—Boston, Trinity Cong. Sab. sch. (Neponset), 8.74; Chicopee, 1st Cong. Sab. sch., 1.33; Douglas, 1st Cong. Sab. sch., for Madura, 5; Haverhill, West Cong. Sab. sch., 32.64; Holden, Cong. Sab. sch., 7; Mattapoisett, Cong. Sab. sch., for Mindanao, 3; Milton, Cong. Sab. sch., 10.33; Rockport, Pigeon Cove Cong. Sab. sch., 9; Watertown, Phillips Cong. Sab. sch., for Mindanao, 11.28; Westboro, Cong. Sab. sch., for Mindanao, 7.50; West Medford, Cong. Sab. sch., 5; Worcester, Plymouth Cong. Sab. sch., for Ing-hok, 30, 130 82

181 37

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch.	116 50	
Brooklyn, 1st Cong. ch.	36 52	
Chaplin, Cong. ch.	9 91	
Columbia, Cong. ch.	45 96	
Deep River, Cong. ch.	23 14	
Derby, 1st Cong. ch.	21 17	
Ellington, Cong. ch.	82 30	
Exeter (Leonard Bridge), Cong. ch.	16 00	
Fairfield, Cong. ch.	111 10	
Goshen, Cong. ch.	10 00	
Greenwich, 2d Cong. ch.	182 10	
Hartford, 1st Cong. ch., 201.31; Rachel L. Rogers, 10,	211 31	
Harwinton, Cong. ch.	19 49	
Kensington, Cong. ch.	9 65	
Manchester, 2d Cong. ch.	332 76	
Middletown, 1st Cong. ch.	17 84	
Milford, 1st Cong. ch.	66 00	
New Hartford, South Cong. ch.	11 50	
New Haven, ch. of the Redeemer, toward support Dr. J. E. Tracy, 600; United Cong. ch., 300,	900 00	
Northfield, Cong. ch.	14 60	
North Windham, Cong. ch.	10 96	
North Woodbury, North Cong. ch.	14 12	
Ridgefield, 1st Cong. ch.	35 69	
Salisbury, Cong. ch. of Christ, of which 50 from Joseph Parsons,	105 00	
Seymour, Cong. ch.	23 00	
Southport, Cong. ch., toward support Rev. W. B. Stelle,	409 14	
Stafford Springs, Cong. ch.	65 75	
Thompson, Cong. ch.	14 30	
Warren, Cong. ch.	16 00	
Watertown, 1st Cong. ch.	49 47	
Westchester, Cong. ch.	4 85	
Winsted, 2d Cong. ch., 147.69; 1st Cong. ch., 11.28,	158 97	3,145 10

New York

Brooklyn, South Cong. ch., 255.80; Park Cong. ch., 131.25; Bushwick-av. Cong. ch., 100; Central Cong. ch., 100; Lewis-av. Cong. ch., 81.20; Henry M. Strong, 5,	673 25	
Brookton, Cong. ch.	6 22	
Buffalo, Ray W. Oakes,	3 00	
East Bloomfield, Mrs. Eliza S. Goodwin,	6 25	
Eden, S. H. Peek,	50 00	
Flushing, Broadway Cong. ch.	5 00	
Gaines, Cong. ch.	34 60	
Greene, Cong. ch.	40 00	
New York, Broadway Tab. Cong. ch., of which 1,424 toward support Rev. H. S. Martin, 2,237.55; do., E. G. Richards, 75,	2,312 55	
Ogdensburg, Cong. ch.	10 55	
Rochester, Mrs. M. Jagnow, for Micronesia,	2 00	
Sherburne, Cong. ch.	180 00	
Smyrna, Cong. ch.	17 00	
Spring Valley, Cong. ch.	10 20	
Syracuse, Plymouth Cong. ch.	29 90	
Utica, Plymouth Cong. ch.	32 62	
Walton, 1st Cong. ch.	189 00	
West Groton, Cong. ch.	14 00	3,616 14

New Jersey

East Orange, 1st Cong. ch., toward support Dr. A. R. Hoover,	104 50	
Elizabeth, 1st Cong. ch.	13 25	
Montclair, 1st Cong. ch.	630 00	
Plainfield, Cong. ch.	249 30	997 05

Pennsylvania

Milton, Mary E. Schneder,		1 00

Ohio

Ashtabula, 2d Cong. ch.	30 00	
Bellevue, 1st Cong. ch.	50 00	
Chagrin Falls, Cong. ch.	15 00	
Cincinnati, Lawrence-st. Cong. ch., 27; Columbia Cong. ch., 7,	34 00	
Cleveland, Bethlehem Cong. ch., Sab. sch., and Ladies' Miss. Soc., 47; Mizpah Cong. ch., 18; Union Cong. ch., toward support Dr. R. G. Moffatt, 9.50,	74 50	
Fairport, Cong. ch.	10 00	
Kent, Cong. ch.	60 00	
Lock, Cong. ch. and Ladies' Miss. Soc.	5 40	
Lyme, Cong. ch.	12 20	
Mansfield, 1st Cong. ch.	65 00	
Oberlin, Mrs. Sarah F. Hinman,	5 00	
Oxford, Mary F. Leach, for Ing-hok,	23 85	
Sandusky, 1st Cong. ch.	7 83	
Tallmadge, Cong. ch.	63 60	
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 121; Washington-st. Cong. ch., 17.26,	138 26	
West Park, Cong. ch.	6 65	601 29

Virginia

Waynesboro, Friend,		1 00

North Carolina

Dudley, Cong. ch.		1 00

Georgia

Baxley, Friendship Cong. ch., 1.12; Mt. Olivet Cong. ch., .97,	2 09	
New Lacy, Cong. ch.	39	
Surrency, Antioch Cong. ch., 1.37; New Home Cong. ch., .63,	2 00	4 48

Florida

Cocoanut Grove, Cong. ch.		6 50

Young People's Societies

CONNECTICUT.—Hartford, Center Y. P. S. C. E., for Sholapur, 5; Kensington, Y. P. S. C. E., for Sholapur, 5; Middletown, 1st Y. P. S. C. E., toward support Rev. Geo. M. Newell, 25, 35 00

NEW YORK.—Buffalo, Plymouth Y. P. S. C. E., for India, 3; Orient, Y. P. S. C. E., for Adana, 15, 18 00

OHIO.—Toledo, Washington-st. Y. P. S. C. E. 11 50

64 50

Sunday Schools

CONNECTICUT.—Bridgeport, Black Rock Cong. Sab. sch., 9.10; Brooklyn, 1st Cong. Sab. sch.,

5; Greenwich, 2d Cong. Sab. sch., 29.18; Hartford, Warburton Chapel Cong. Sab. sch., 5.50; North Haven, Cong. Sab. sch., 14.09; Whitneyville, Cong. Sab. sch., for Madura, 12.40; Winsted, 2d Cong. Sab. sch., 15.29; *Less*, Stonington, 2d Cong. Sab. sch., to cancel entry in *Herald*, August, 1911, 15.11, 75 45

New York.—Brooklyn, South Cong. Sab. sch. 30 00

Ohio.—Cleveland, Archwood-av. Cong. Sab. sch., 25; Huntsburg, Cong. Sab. sch., 5; Tallmadge, Cong. Sab. sch., 44.80; Vermilion, Cong. Sab. sch., 14.77, 89 57

195 02

INTERIOR DISTRICT

Tennessee

Maryville, Friend, 10 00
Pleasant Hill, Cong. ch. 6 70——16 70

Texas

Dallas, Central Cong. ch. 26 32
Fort Worth, 1st Cong. ch. 24 00——50 32

Indiana

Howe, Jane P. Williams, toward support Rev. R. E. Hume, 192 50
La Porte, Rev. John Schaerer, 50——193 00

Illinois

Chicago, Kenwood Evan. ch., of which 200 to const. Rev. Albert Joseph McCartney, H. M., and 250 for Ahmednagar, 567.18; University Cong. ch., 65; New England Cong. ch., Mrs. S. Gilbert, 50; Bethany Union Cong. ch., Geo. S. Bannister, 20; North Shore Cong. ch., J. M. Sturtevant, 4; Wm. Norton, 1, 707 18
Des Plaines, Cong. ch. 7 11
Elgin, 1st Cong. ch. 100 00
Evanston, 1st Cong. ch. 250 00
Fall Creek, Zion Cong. ch. 25 00
Galva, 1st Cong. ch. 33 00
Granville, Cong. ch., toward support Mrs. J. P. Dysart, 50 00
Harvey, Cong. ch. 17 15
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Marseilles, Cong. ch. 9 33
Neponset, Cong. ch. 10 00
Peoria, 1st Cong. ch. 150 00
Seward, 2d Cong. ch., toward support Rev. J. P. Dysart, 32 00
Sheffield, Cong. ch. 145 00
Sterling, Cong. ch. 87 00
Waukegan, 1st Cong. ch. 8 00
Wayne, Cong. ch. 11 00—1,766 77

Michigan

Detroit, 1st Cong. ch., of which 200 toward support Rev. J. H. Dickson, 275; Mary I. Messinger, 10; Tracy W. McGregor, 5, 290 00
Flat Rock, 1st Cong. ch. 8 00
Grand Rapids, Park Cong. ch., Miss. Soc. 50 00
Grandville, Cong. ch. 5 65
Hopkins, 1st Cong. ch. 7 00
Newport, Cong. ch. 5 80
Pittsford, Cong. ch. 18 68
Ransom, Cong. ch. 9 00
Romeo, Cong. ch. 20 00
South Haven, W. S. Bradley, 1 00
Traverse City, Mrs. Chas. Temple, in memory of Chas. Temple, 75
Wheatland, Cong. ch. 14 00
Ypsilanti, Cong. ch. 35 00——464 88

Wisconsin

Big Spring, Cong. ch. 1 00
Davis Corners, Cong. ch. 1 00
Delavan, Cong. ch. 13 00
Eau Claire, 1st Cong. ch. 150 00
Fond du Lac, Plymouth Cong. ch. 132 00
Jonesville, Cong. ch. 2 00
New Chester, Cong. ch. 1 80
Odanah, Cong. ch., Ladies' Aid Soc. 11 00
Potosi, Mrs. Thomas Davies, to const. Rev. W. F. Price and Rev. R. G. Heddon, H. M's. 150 00
Ripon, Cong. ch. 11 00——472 80

Minnesota

Benson, Mrs. C. B. McCune, 3 00
Cannon Falls, 1st Cong. ch. 31 50
Hutchinson, Cong. ch. 25 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 193.28; Linden Hills Cong. ch., 15, 208 28
Morris, Cong. ch., D. T. Wheaton, 5 00
Northfield, Rev. Fred. B. Hill, toward support Rev. A. A. McBride, 400 00——672 78

Iowa

Alden, Cong. ch. 24 07
Alexander, 1st Cong. ch. 11 98
Anita, Cong. ch. 73 31
Aplington, Henry Brinkerman, 10 00
Atlantic, Bear Grove Cong. ch. 10 00
Chester Center, Cong. ch. 7 76
Clay, Cong. ch. 4 60
Creston, 1st Cong. ch., H. W. Perrigo, 50 00
Dubuque, 1st Cong. ch. 45 00
Earlville, Cong. ch., Ladies' Miss. Soc. 10 00
Keokuk, 1st Cong. ch. 150 25
Mason City, 1st Cong. ch., 40; Plymouth Cong. ch., 1.50, 41 50
Rockwell, Cong. ch. 15 00
Sioux City, 1st Cong. ch. 110 16
Sloan, Cong. ch. 18 00
Strawberry Point, 1st Cong. ch. 19 68——601 31

Missouri

Kansas City, 1st Cong. ch., 350; Mary E. Watkins, for Madura, 30, 380 00
Springfield, Florence Walker, toward support Rev. A. B. DeHaan, 20 00——400 00

North Dakota

Fredonia, Ger. Cong. chs. 20 00

South Dakota

Aberdeen, Cong. ch. 10 70
Ashton, Cong. ch. 2 45
Bowdle, Friedensthal Cong. ch. 10 00
Columbia, Cong. ch. 6 22
Estelline, Cong. ch. 12 10
New Underwood, Cong. ch. 2 81
Oahe, Cong. ch. 2 00
Preston, Cong. ch. 1 57——47 85

Nebraska

Almeria, Cong. ch. 2 80
Campbell, Cong. ch., toward support Rev. E. W. Galt, 10 00
Crete, Ger. Cong. ch. 15 00
Exeter, 1st Cong. ch. 34 45
Genoa, Cong. ch. 16 15
Grand Island, 1st Cong. ch. 31 00
Keystone (Phelps Co.), Cong. ch. 14 25
McCook, Ger. Cong. ch. 5 00
Norfolk, 1st Cong. ch., 40.50; Zion Ger. Cong. ch., 4, 44 50
Normal, Nettie Cropsey, for Mt. Silinda, 30 00
Omaha, Ger. Cong. ch. 1 08
Princeton, Ger. Cong. ch. 5 00
Taylor, 1st Cong. ch. 11 00——220 23

Kansas

Leavenworth, 1st Cong. ch. 45 00
Newton, Cong. ch. 8 60
Stockton, J. W. Noyce, for Aruppukottai, 1 00
Topeka, 1st Cong. ch., toward support Rev. W. P. Elwood, 260 00
Wakefield, Cong. ch. 46 00——360 60

Montana

Paradise, Cong. ch. 1 75
Plains, Cong. ch. 1 50——3 25

Wyoming

Aladdin, Cong. ch.	42	
Boulder, Cong. ch.	67	
Cheyenne, Cong. ch.	31 05	
Dayton, Cong. ch.	1 06	
Eden, Cong. ch.	1 36	
Green River, Cong. ch.	6 78	
Lander, Cong. ch.	4 49	
Pinedale, Cong. ch.	30	
Shoshoni, Cong. ch.	57	
South Flat, Cong. ch.	38	
Wheatland, Cong. ch.	12 16	
Worland, Cong. ch.	81	60 05

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	97 11	
Denver, 1st Cong. ch., 66; Ohio-av. Cong. ch., 28; City Park Cong. ch., 20; North Cong. ch., 6,	120 00	
Henderson, Cong. ch.	5 00	
Montrose, Union Cong. ch.	63 00	
Pueblo, Pilgrim Cong. ch.	60 00	345 11

Young People's Societies

Illinois. — Chicago, St. Trinity Ger. Y. P. S. C. E., 1.10; Wheaton, Wheaton College Y. P. S. C. E., 5,	6 10
Wisconsin. — Spring Valley, Y. P. S. C. E.	3 90
Iowa. — Cedar Falls, 1st Y. P. S. C. E., 5; Eldora, Y. P. S. C. E., for Aruppukottai, 15; Gilbert Station, Y. P. S. C. E., 30,	50 00
Kansas. — Topeka, Central Y. P. S. C. E., Intermediate Dept., toward support Rev. H. A. Maynard,	5 00
	65 00

Sunday Schools

Tennessee. — Pleasant Hill, Cong. Sab. sch., of which 20 for Madura and 1.75 for Mindanao,	21 75
Indiana. — Porter, Cong. Sab. sch.	10 00
Illinois. — Chicago, Kenwood Evan. Sab. sch., for Madura, 50; Dundee, 1st Cong. Sab. sch., 17.50; Gray's Lake, Cong. Sab. sch., for Mindanao, 7,	74 50
Michigan. — Chelsea, 1st Cong. Sab. sch., 10; Constantine, Cong. Sab. sch., for Madura, 9.63; Olivet, Cong. Sab. sch., 3,	22 63
Wisconsin. — Delavan, Cong. Sab. sch., for Madura, 12.15; Platteville, Cong. Sab. sch., for Harpoot, 30,	42 15
Minnesota. — Minneapolis, 5th-av. Cong. Sab. sch., for Madura,	20 00
Iowa. — Cedar Falls, 1st Cong. Sab. sch., for Harpoot, 25; Sloan, Cong. Sab. sch., 4.91,	29 91
South Dakota. — Iroquois, Cong. Sab. sch.	87
Nebraska. — Norfolk, 1st Cong. Sab. sch., for Shaowu,	60 00
Kansas. — Alton, Cong. Sab. sch., 4.07; Wakefield, Cong. Sab. sch., 3.38,	7 45
	289 26

PACIFIC DISTRICT

Arizona

Tempe, Cong. ch.	5 00

Idaho

Caldwell, Friend,	1 00	
Hope, Cong. ch.	7 00	8 00

Washington

Deer Park, W. H. Short,	10 00	
Hillyard, Cong. ch.	50 00	
Odessa, Emmaus Ger. Cong. ch.	70 00	
Penawawa, Cong. ch.	25 00	
Ritzville, 1st Ger. Cong. ch.	35 00	
Seattle, Prospect Cong. ch., 7.50; Brighton Cong. ch., 5; Oak Lake Cong. ch., 2,	14 50	
Spokane, Plymouth Cong. ch.	40 00	244 50

Oregon

Eugene, 1st Cong. ch.	35 35	
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250; Ebenezer Cong. ch., 63; Hassalo-st. Cong. ch., 9.50,	322 50	357 85

California

Alturas, Cong. ch.	12 00	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Ceres, Cong. ch., for Adana,	10 00	
Cloverdale, Cong. ch.	10 00	
Martinez, Cong. ch.	40 00	
Pasadena, Mrs. E. M. Orton,	1 05	
San Francisco, Bethany Cong. ch.	31 00	
Soquel, Cong. ch.	5 00	
Sunnyvale, Cong. ch.	5 75	
——, Friends,	30 00	216 80

Young People's Societies

California. — Petaluma, 1st Y. P. S. C. E., Intermediate Dept., for Madura,	12 00

Sunday Schools

Washington. — Seattle, Brighton Cong. Sab. sch.	3 36
California. — Oakland, 1st Cong. Sab. sch.	11 94
	15 30

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For salaries of teachers, Inanda,	750 00	
For health grant for W. B. M. missionaries for 1912,	144 00	
For equipment and expenses of touring by Miss G. M. McLaren,	195 45	
For expenses in connection with illness and death of Miss Jennie Olin,	464 78	1,554 23

From Woman's Board of Missions for the Pacific
Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 432 60

1,986 83

Additional Donations for Special Objects

New Hampshire. — Hampton, Whatsoever Mission Circle, for cot in hospital, care Rev. P. L. Corbin,	15 00
Vermont. — Benson, Mrs. L. S. Austin, for hospital, care Dr. H. N. Kinnear,	1 00
Massachusetts. — Auburndale, Cong. Sab. sch., for work, care Mrs. R. Winsor, 30.93; do., do., Kindergarten, for work, care Miss G. E. Chandler, 12.12; Boston, Armenian Cong. ch., for Kessab Church building, care Rev. J. E. Merrill, 21.78; do., Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 60; Braintree, 1st Cong. ch., Friend, for work in Madura and Africa, 381.62; Dalton, 1st Cong. Sab. sch., for use of Rev. T. A. Elmer, 25; East Bridgewater, Huram Wade, for hospital, care Dr. H. N. Kinnear, 5; Enfield, Woman's Miss. Soc., for hospital, care Dr. H. N. Kinnear, 15; Haverhill, Myron A. Nichols, for do., 50; Mill River, Y. P. S. C. E., for educational work, care Rev. L. S. Crawford, 25; Northampton, Edwards Cong. ch., M. M. W., for cot in hospital, care Dr. F. F. Tucker, 20; North Brookfield, Mrs. Josephine C. Whiting, for student, care Rev. T. D. Christie, 50; ——, through Miss E. M. Stone, for pupil, Monastir, 20; ——, Friend, for special work in several missions, 1,618.38,	2,334 83
Connecticut. — Hartford, Center Cong. Sab. sch., for work, care Rev. B. K. Hunsberger, 24.44; do., Center Y. P. S. C. E., for boys' school, care Rev. E. H. Smith, 11.50; do., A. R. Hillyer, for equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 100; Lebanon, Y. P. S. C. E., for scholarship, care Rev. E. H. Smith, 10; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 225; do., through Mrs. Chas. E. Ewing, for work, care Rev. C. E. Ewing, 22; do., Laura W. Heermance, for hospital, care Dr. H. N. Kinnear, 3; Newington, Young Men's	

Miss. Circle, for student, care Miss M. E. Andrews, 5; Old Lyme, Cong. Sab. sch., for work, care Dr. G. C. Raynolds, 25; Salisbury, ch. of Christ, Mrs. C. L. Safford, for work, care Mrs. T. S. Lee, 5; Wapping, Y. P. S. C. E., for work, care Miss Sarah Stimpson, 16, 446 94

NEW YORK. — Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; Buffalo, 1st Cong. ch., Wm. W. Hammond, for hospital, care Dr. H. N. Kinnear, 25; Ellicot, Ger. Evan. ch., for the Dr. West Memorial Hospital, Sivas, 7; Jamestown, 1st Cong. ch., for native helper, care Rev. P. B. Kennedy, 37; do., 1st Cong. Sab. sch., for do., 50; New York, The Robert Scovel Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; Sherburne, Fannie L. Rexford, for work, care Rev. W. N. Chambers, 10; Tillson, Busy Bee Club, for hospital, care Dr. H. N. Kinnear, 2; Walton, 1st Cong. ch., for work, care Rev. J. S. Porter, 4.50, 149 50

NEW JERSEY. — East Orange, 1st Cong. ch., for Bible-reader, care Rev. W. S. Dodd, 10; Upper Montclair, Christian Union Sab. sch., for scholarship, care Dr. G. C. Raynolds, 30, 40 00

PENNSYLVANIA. — Troy, Nettie Bowen, for the Annie Tracy Riggs Hospital, 10; Wilkinsburg, Marion C. Foss, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 6, 16 00

OHIO. — Cincinnati, Plymouth Cong. ch., Rev. and Mrs. L. W. Mahn, for native helper, care Rev. Geo. H. Hubbard, 5; Cleveland, Pilgrim Cong. ch., Mr. and Mrs. L. T. Goodwin, for work, care Rev. J. H. Dickson, 10; do., Rev. Dwight Goddard, for work, care Rev. Lewis Hodous, 100; do., H. J. Clark, toward completion and equipment of hospital, care Dr. W. L. Thompson, 5; do., B. M. Critchley, for girls' school, care Miss Grisell McLaren, 5; Collinwood, 1st Cong. ch., Woman's Asso., for pupil, care Mrs. G. G. Brown, 5; Oberlin, The Oberlin-Shansi Memorial Asso., for native helper, Shansi, 83.33; do., Y. W. C. A., for girls' school, care Mrs. G. G. Brown, 11; do., Mrs. Howard Huckins, 25, and Grace Huntley, 1, both for building, care Rev. W. O. Pye, 26, 250 33

ALABAMA. — Talladega, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 70 00

INDIANA. — Lafayette, 2d Presb. Sab. sch., for scholarship, care Rev. T. D. Christie, 50 00

ILLINOIS. — Chicago, Kenwood Evan. ch., for St. Paul's Inst., care Rev. T. D. Christie, 100; do., Grace Cong. Sab. sch., for native worker, care Rev. H. G. Bissell, 12.50; Elgin, 1st Cong. Sab. sch., for pupil at Jubilee Hall, Adams, South Africa, 20; Peoria, 1st Cong. ch., Men's Sunday Evening Club, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 11; Providence, Y. P. S. C. E., for work, care Rev. C. A. Nelson, 20; ——, Friend, for work in Japan, 1, 164 50

MICHIGAN. — Constantine, Cong. Sab. sch , for Constantine Memorial cot, care Rev. P. L. Corbin, 15; do., Mrs. Margaret B. Stevens, 10, and Rev. and Mrs. W. E. Stevens, 5, both for work, care Rev. G. G. Brown, 15; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 345; do., Brewster Cong. ch., C. J. Chandler, for pupil, care Rev. J. X. Miller, 25; do., Mary I. Messinger, for hospital, care Dr. H. N. Kinnear, 50; Sault Ste. Marie, James Gostanian, for student, care Rev. J. E. Merrill, 15, 465 00

WISCONSIN. — Eau Claire, Union service, through Miss E. M. Stone, for land and enlargement of girls' school, Kortcha, 30.65; do., O. H. Ingram, for do., 100; Kenosha, 1st Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 5; Sun Prairie, Woman's Miss. Soc., through Miss E. M. Stone, for land and enlargement of girls' school, Kortcha, 10, 145 65

MINNESOTA. — Eagle Bend, Friends, for pupil, care Miss E. M. Atkins, 20; Minneapolis, 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily S. Hartwell, 5; St. Cloud, Blanche Atkins, for pupils, care Miss E. M. Atkins, 105, 130 00

IOWA. — Fairfield, 1st Cong. Sab. sch., for student, care Rev. A. H. Clark, 12; Salem, Cong. Sab. sch., for hospital, care Dr. F. Van Allen, 6, 18 00

NEBRASKA. — Normal, Nettie Cropsey, for hospital, care Dr. H. N. Kinnear, 5; Princeton, Ger. Cong. Sab. sch., for work, care Rev. C. R. Hager, 25, 30 00

KANSAS. — Council Grove, Rev. and Mrs. G. A. Chatfield, for Bible-woman, care Rev. C. R. Hager, 8 50

WASHINGTON. — Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10 00

OREGON. — Sherwood, Rev. J. Cowman, for pupil, care Rev. G. P. Knapp, 25 00

CALIFORNIA. — Escondido, Dr. and Mrs. James Bradley, for hospital, care Dr. H. N. Kinnear, 10; Upland, Mrs. C. E. Harwood, of which 50 for work, care Mrs. C. A. Clark, and 25 for pupil, care Rev. J. H. Pettee, 75, 85 00

HAWAII. — Honolulu, Friend, for hospital, care Dr. H. N. Kinnear, 200 00

CANADA. — Ottawa, Mrs. W. G. Charleson, for pupil, care Miss A. E. Gordon, 25; Scotland, Ontario, Cong. ch., Ladies' Miss. Soc., for work, care Rev. Hilton Pedley, 5; do., Ida L. Foster, for work, care Miss M. L. Daniels, 30, 60 00

MEXICO. — Mexico, Friend of Africa, for work, care A. J. Orner, 25 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For King School, care Miss C. R. Willard,	21 00	
For King School, care Miss C. R. Willard,	100 00	
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For Bible-woman, care Mrs. W. N. Chambers,	30 00	
For orphanage, care Miss M. L. Daniels,	5 00	
For pupil, care Miss Belle Nugent,	10 00	
For work, care Rev. and Mrs. Henry Fairbank,	25 00	
For work, care Mrs. Mary C. Winsor,	15 00	
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For work, care Mrs. L. S. Gates,	15 00	
For work, care Miss Gertrude E. Chandler,	25 00	
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For work, care Miss Alice S. Browne,	5 00	
For work, care Miss Bertha P. Reed,	3 43	
Toward piano, care Mrs. Agnes D. Gordon,	104 52	
Toward piano, care Mrs. Agnes D. Gordon,	25 39	
For use of Miss Alice P. Adams,	7 60	
For kindergarten work, care Miss Alice P. Adams,	6 40	
For orphanage, care Rev. J. H. Pettee,	5 56	
For buildings, care Rev. J. S. Porter,	15 00	502 74

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Henrietta F. Brewer, Oakland, California,
Treasurer

For scholarship, care Mrs. F. E. Jeffery,	15 00	
For Anatolia College, care Dr. C. C. Tracy,	50 00	
For support Dr. C. F. Haas,	250 00	
For support of pupil in girls' school, Marash	10 00	325 00

5,567 99

Donations received in November, 36,937 59
Legacies received in November, 16 56

36,954 15

Total from September 1, 1911, to November 30, 1911. Donations, $166,437.47; Legacies, $5,669.68 = $172,107.15.

Woman's Medical Mission, Jaffna

MASSACHUSETTS. — Springfield, North Cong. ch. 50 00